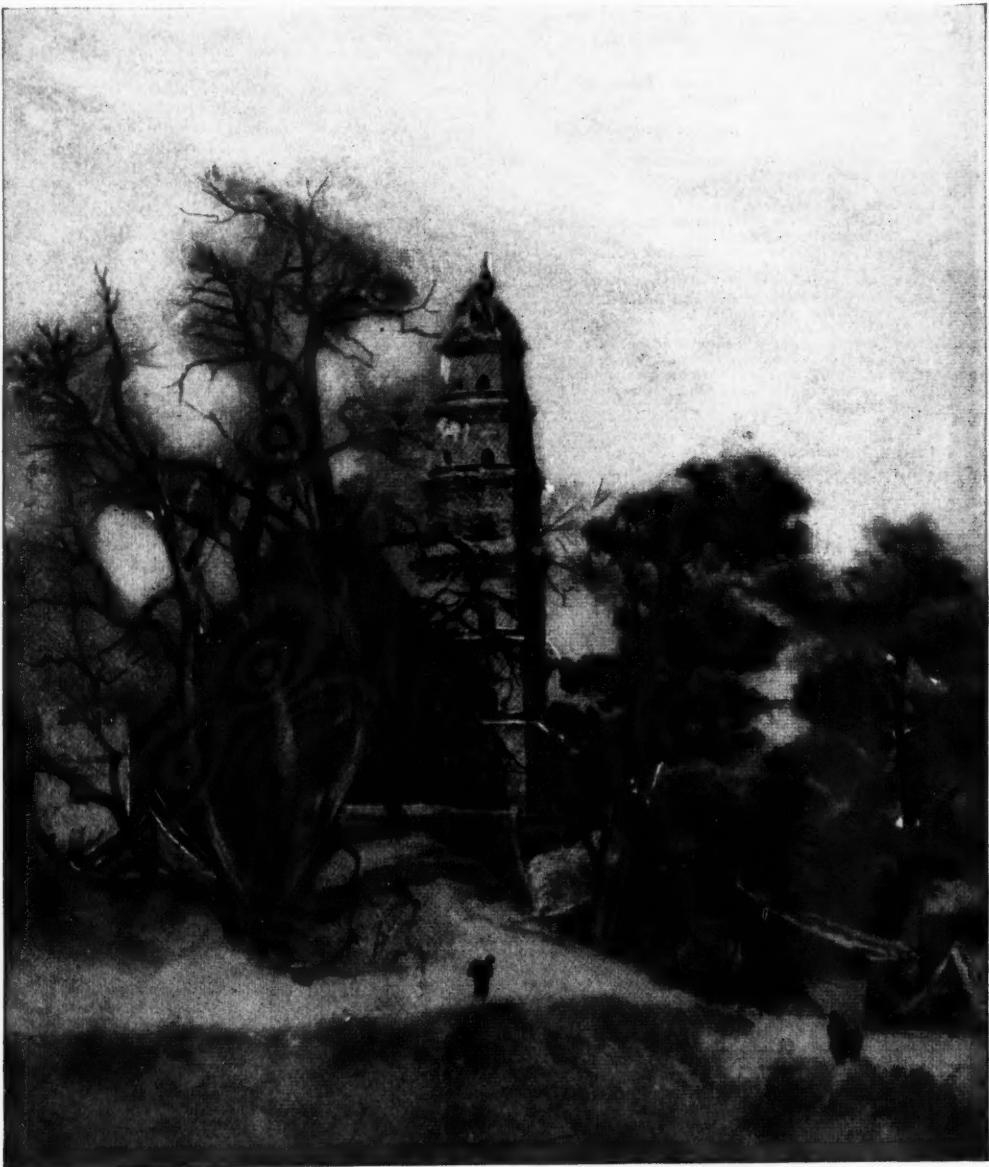


# THE FIELD AFAR

MARYKNOLL



VOLUME XXII  
JULY-AUGUST

MIDSUMMER ISSUE

NUMBER VII  
1 9 2 8



# Universities, Colleges, and Schools

## UNIVERSITIES FOR MEN

Catholic University of America, Washington, D. C.  
University of Detroit, Detroit, Mich.  
University of Dayton, Dayton, Ohio

## COLLEGES FOR MEN

Regis College, Denver, Colo.  
St. Viator College, Bourbonnais, Ill.  
Loyola University, New Orleans, La.  
Mt. St. Mary's College & Eccl. Sem., Emmitsburg, Md.  
Seton Hall College, South Orange, N. J.

## COLLEGES FOR WOMEN

College of Notre Dame, Belmont, Calif.  
College and Convent of The Sacred Heart, Menlo Park, Calif.  
Trinity College, Washington, D. C.  
St. Xavier College, 4928 Xavier Pk., Chicago, Ill.  
Barat College & Academy of Sacred Heart, Lake Forest, Ill.  
Ursuline College and Academy, Springfield, Ill.  
St. Mary's College, Notre Dame, Ind.  
College of St. Mary-of-the-Woods, St. Mary-of-the Woods, Ind.  
Nazareth College, Louisville, Ky.  
College of Notre Dame of Maryland, Baltimore, Md.  
St. Joseph's College, Emmitsburg, Md.  
St. Mary's College & Academy, Monroe, Mich.  
College of St. Teresa, Winona, Minn.  
College & Academy of Sacred Heart, Meramec St., St. Louis, Mo.  
Webster College, Webster Groves, Mo.  
College & Academy of St. Elizabeth, Convent Sta., N. J.  
Georgian Court College, Lakewood, N. J.  
The College of St. Rose, Albany, N. Y.  
D'Youville College, Porter and Prospect Aves., Buffalo, N. Y.  
College of New Rochelle, New Rochelle, N. Y.  
College of Mt. St. Vincent-on-Hudson, N. Y. C.  
Marymount College & School, Tarrytown-on-Hudson, N. Y.  
College and Academy of Our Lady of Good Counsel, White Plains, N. Y.  
College and Academy, St. Genevieve-of-the-Pines, Asheville, N. C.  
College & Academy of the Sacred Heart, Clifton, Cincinnati, O.  
College Misericordia, Dallas, Pa.  
Seton Hill College, Greensburg, Pa.  
Marywood College, Scranton, Pa.  
Rosemont College, Rosemont, Pa.

## PREPARATORY SCHOOLS FOR BOYS

St. Clement's School for Boys, Canton, Mass.  
St. Joseph's Academy, Wellesley Hills, Mass.  
Salesian School for Boys, Goshen, N. Y.  
St. Ann's Academy, 153 East 76th St., N. Y. C.  
Mount Assumption Institute, Plattsburgh, N. Y.  
St. Aloysius Academy for Boys, West Chester, Pa.  
Campion Preparatory School, Prairie Du Chien, Wis.  
Pio Nono College, St. Francis, Wis.

## SCHOOLS FOR WOMEN AND GIRLS

### College of Notre Dame of Maryland

A CATHOLIC INSTITUTION FOR THE HIGHER EDUCATION OF WOMEN  
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Affiliated to the Catholic University and to Trinity College and to Emmanuel College

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### CATHOLIC PARENTS

Refer to the above Directory when looking for a school for your boy or girl. Mention THE FIELD AFAR when writing them.

## MILITARY ACADEMIES AND SCHOOLS

LaSalle Military Academy, Oakdale, L. I., N. Y.

## ACADEMIES FOR GIRLS

Mt. St. Joseph Academy, Hartford, Conn.  
Academy of Our Lady of Mercy, Milford, Conn.  
Loretto Academy, 1447 East 65th Street, Chicago, Ill.  
Junior College and Academy of Immaculate Conception, Oldenburg, Ind.  
Nazareth Academy, Nazareth, Ky.  
St. Catherine's Academy, Springfield, Ky.  
Notre Dame of Maryland High School, Baltimore, Md.  
Marycliff Academy, Arlington Heights, Mass.  
Mt. St. Joseph Academy, Brighton, Mass.  
Academy of the Sacred Heart, Fall River, Mass.  
Academy of Notre Dame, Lowell, Mass.  
Sacred Heart Academy, Watertown, Mass.  
Academy of the Assumption, Wellesley Hills, Mass.  
Nazareth College and Academy, Nazareth, Mich.  
St. Benedict College and Academy, St. Joseph, Minn.  
Academy of Sacred Heart, Taylor and Maryland Aves., St. Louis, Mo.  
Academy of the Visitation, 5448 Cabanne Ave., St. Louis, Mo.  
Mt. St. Mary, Hookset Heights, N. H.  
Holy Angels Institute, Fort Lee, N. J.  
Oak Knoll School of the Holy Child, Summit, N. J.  
Loretto Academy, Santa Fe, N. M.  
Academy of St. Joseph, Brentwood, N. Y.  
Ladycliff-on-Hudson, Highland Falls, N. Y.  
Ursuline Academy, Middletown, N. Y.  
Ursuline Academy, Grand Concourse and East 165th St., N. Y. C.  
St. Walburga's Academic School, 630 Riverside Drive, N. Y. C.  
Our Lady of the Star Boarding School, Saratoga Springs, N. Y.  
St. Joseph's Mountain School, St. Joseph's, Sullivan Co., N. Y.  
Academy of The Holy Child, Suffern, N. Y.  
Mt. Notre Dame Academy, Reading (Cin.), O.  
Notre Dame Academy, Grandin Rd., Cincinnati, O.  
Mater Misericordiae Academy, Merion (Phila.) Pa.  
Mt. Mercy, Pittsburgh, Pa.  
Academy of Holy Child Jesus, Sharon Hill, Pa.  
Mt. de Chantal Academy, Wheeling, W. Va.  
St. Mary's Springs Academy, Fond du Lac, Wis.  
St. Mary's Academy, 1175 Superior St., Milwaukee, Wis.

## BUSINESS COLLEGES AND SCHOOLS

Assisium Business Institute (Girls), 13-17 W. 128th St., N. Y. C.

## SCHOOLS OF NURSING

Our Lady of Victory Hospital Training School, Lackawanna, N. Y.

## SCHOOLS FOR MEN AND BOYS

### ST. JOHN'S

New England's PREPARATORY  
SCHOOL FOR CATHOLIC BOYS  
DANVERS, MASS.  
College Preparatory Courses

### ST. MICHAEL'S COLLEGE AND HIGH SCHOOL

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Conducted by the Fathers of St. Edmund, A.B.; Ph.B.; B.S.; Pre-Medical Course. Preparatory Seminary for the Fathers of St. Edmund connected with the Institution.

Send for catalogue  
**THE REGISTRAR**

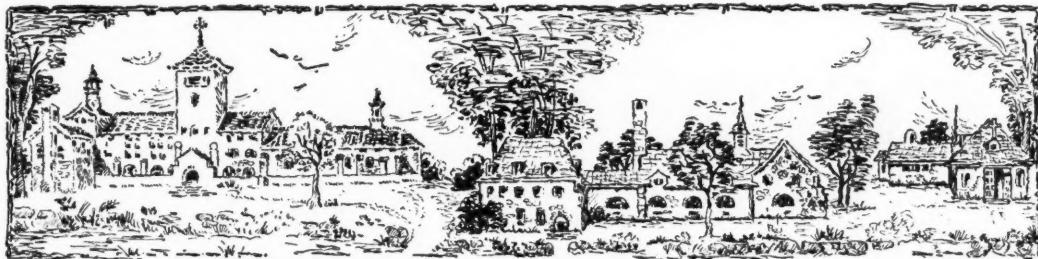
### Mount Assumption Institute

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Boarding School for boys. Under the Regents of the State of New York. Conducted by the Brothers of Christian Instruction. Elementary and High School Departments.

For further particulars, address:  
Brother Director.

# The Catholic Foreign Mission Society of America (MARYKNOLL)



*The Seminary (Chapel at the right not yet built)*

*Publication and Power House*

*Novices' Chapel*

Approved by the Hierarchy of the United States at Washington, D. C., April 27, 1911. Authorized by His Holiness Pius X, at Rome, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll" in honor of the Queen of Apostles has become the popular designation of the Society, and is applied to the priests, Brothers, and Sisters.

Founded to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

Secular priests compose the Society. They are assisted by auxiliary Brothers and by the Foreign Mission Sisters of St. Dominic.

## IN THE UNITED STATES

THE Central Administration and Seminary are at Ossining (Maryknoll P. O.), New York, about thirty miles north of the metropolis. Students in the Seminary make the usual six-year course in Philosophy and Theology.

THE Maryknoll Preparatory College, The Vénard, at Clarks Summit, Pa., admits to a six-year classical course youths who are ready for the high school.

A second Maryknoll Preparatory College has been established at Los Altos, Cal.

MARYKNOLL Procures serve as depots of supplies and as homes of passage for Maryknoll missionaries. They are located as follows: San Francisco, Calif., at 1494 McAllister, St., at Scott.

Seattle, Wash., at 1603 East Jefferson St.

MARYKNOLL Japanese Missions. At Los Angeles, address Maryknoll Fathers, 426 South Boyle Ave.; or the Maryknoll Convent, 425 South Boyle Ave. At Seattle, address the Maryknoll Convent, 507 17th Ave.

AUXILIARY Brothers of St. Michael participate in the work of Maryknoll as teachers, trained nurses, office assistants, supervisors, and skilled workmen.

MARYKNOLL Sisters devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

## EASTERN ASIA ADDRESSES

### China—

Maryknoll Procure, 160 Austin Road, Kowloon, Hong Kong  
For Bishop Walsh and Priests—  
Catholic Mission, Kongmoon, Kwangtung

For Fr. Meyer and Priests—  
Catholic Mission, Pingnam, Kwangsi

For Fr. Ford and Priests—  
Catholic Mission, Kaying, via Swatow

For Fr. Lane and Priests—  
Catholic Mission, Fushun, Manchuria.

For Sisters—  
Maryknoll Convent, 103 Austin Road, Kowloon, Hong Kong

### Korea—

For Msgr. Byrne and Priests—  
Tenshudo, Shingishu, Korea

### For Sisters—

Maryknoll Convent  
Tenshudo, Yeng You, Korea

### Philippine Islands—

For Fr. Drought and Priests—  
St. Rita's Hall, Manila, P. I.

### For Sisters—

St. Paul's Hospital, Manila, P. I.  
Hawaiian Islands—

For Fr. Kress and Priests—  
1701 Wilder Ave.  
Honolulu, T. H.

### For Sisters—

Maryknoll Convent  
Honolulu, T. H.

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## THE FIELD AFAR

THIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

The subscription rates are as follows: one dollar (\$1.00) a year; five dollars (\$5.00) for six years; fifty dollars (\$50.00) for life.

## ASSOCIATE MEMBERSHIP

EVERY subscriber is registered as a member of the C. F. M. S. and remains such until the subscription expires. A life subscriber becomes a Perpetual Member.

As a member, the subscriber shares in over four thousand Masses offered yearly by Maryknoll priests, and is remembered daily in the several Maryknoll communities. Members also share in the labors, sacrifices, and privations of the mis-

sioners.

Membership alone, without THE FIELD AFAR, may be secured for one year by an offering of fifty cents; in perpetuity, by an offering of fifty dollars (payable within two years). The spiritual privileges may be extended in favor of deceased relatives and friends.

## CABLE ADDRESS:

Maryknoll, Ossining, N. Y.

THE FIELD AFAR, Vol. XXII, No. VII. Published the first of every month, except August, at Maryknoll, N. Y. Subscription, \$1.00 a year, in advance, Entered at Post Office, Maryknoll, N. Y.

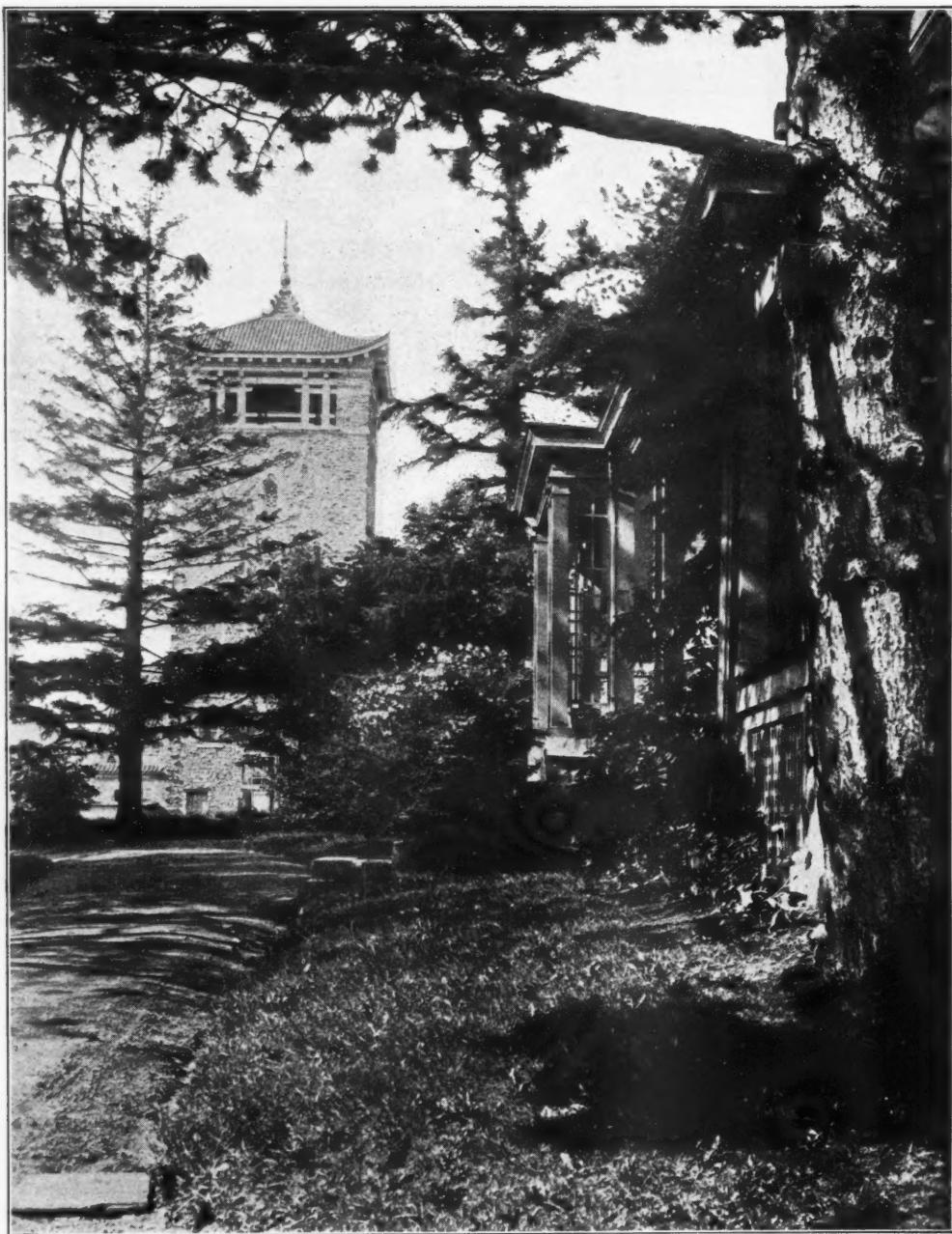
### AS SECOND CLASS MATTER.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917; authorized Nov. 21, 1921.

Make checks and money orders payable to J. A. Walsh (Tr.), Maryknoll, N. Y.

For further information address:  
The Catholic Foreign Mission Society,  
Maryknoll, N. Y.

Place The Field Afar in the school this year.



**The Maryknoll Seminary Tower from Rosary House**



# THE FIELD AFAR

JULY-AUGUST, 1928



## Midsummer Memoirs From the Knoll

### Packing Days—

Vacation time is a busy season for the shipping squad at Maryknoll. It is their task to pack the assortments of supplies which accompany each outbound missioner in September. The mission shipping room is in the basement of the seminary building. At one end is a large bin of excelsior and waste paper, suitable for packing material. Cupboards line the walls and contain articles sent in by friends of Maryknoll.

A pile of knocked-down packing cases, ready for assembling, reaches almost to the ceiling. As each box is put together it is lined with heavy tar paper to protect the contents from moisture. Besides clothes and books, the cases may contain cooking utensils, medicinal supplies, perhaps a phonograph or typewriter, or even a portable organ. Flashlights, kerosene lamps, vestments, altar linens, stationery, holy pictures, photographic supplies and other useful things make up a long list.

The boxes are shipped a month or two before the missioners leave and yet frequently, because of conditions in the Orient, they do not turn up at the destination until long after the owners have arrived.

### A Memory—

An historic spot was obliterated recently at Maryknoll when the road which originally was the main entrance to the compound was closed and filled in. A fine driveway with a wide sweep, which brings visitors to the base of the great stone seminary tower, made the old dirt road unnecessary and so it went the way of all cast-offs. It was through this entrance, which is now but a memory, that the present Superior and three students drove in from Hawthorne, N. Y., one day seventeen years ago, to take possession of the farm which later was

to be known as Maryknoll. It was over the same old road that the first group of missioners left for China. Now its ruts and twisted form lie buried under three feet of grassy soil where soon it will be forgotten while the thoughtless world moves on.

### When an Old Friend Turns Up—

When, in 1912, we opened the door of a farm house and called it our Seminary, we invited the help of outside professors. Among these was one, a young priest kindly loaned to us from the English Foreign Mission House of Mill Hill. Fr. John McCabe was his name, and he stayed with us two years, punctuating his career as a professor with some fine strokes of a carpenter's saw, results of which are yet in evidence.

A year after his return to London, Fr. McCabe was missioned to Uganda, British East Africa; and recently, after fourteen years, this friend of Maryknoll visited us again.

His cheeks were not quite so pink, and the boyish face of 1912 had changed, less than we expected, to the bronzed countenance of a seasoned missioner from Africa. Fr. McCabe is on a furlough to "tune up" physically and, if he can find an opening in this land of dollars, to gather

some for his pet project—a seminary for native priests.

The seminary is already functioning with a gratifying number of promising subjects, but their heads are in danger from a collapsible roof.

### All-Trade Jacks—

"They can do anything" is a common observation with visitors after they have passed through the several departments of Knoll activities. This complaint (?) is, of course, always applied to the Sisters and, while it is exaggerated, there is something to it.

One department, that for the replating and construction of sacred vessels, is now expertly well equipped. Chalices and ciboria which have lost their gold, ostensoria and candlesticks more or less damaged, come in unworthy of their high function and leave restored to perfection. The Sisters have special authorization to repair sacred vessels. They make good use, too, of the old jewelry which many friends of Maryknoll contribute in the hope that keepsakes, dear to themselves or deceased relatives, may find a place on the altar of Christ.

### Chi Rho Hall—

You will like it much, this house that is being prepared for

### MARYKNOLL STUDENT BURSES

A burse is a sum of money invested so as to draw a yearly interest which will be applied to the board, housing, and education of a student at the Maryknoll Seminary, or at one of its Preparatory Colleges.

The amount needed to complete a Burse is five thousand dollars (\$5,000.).

If you wish to push one of our Burses over the top (see list on page 230), we can supply you with a convenient means.

Send for sample Burse cards.

Address: V. Rev. Superior, Maryknoll, N. Y.

READ "THE MARYKNOLL MOVEMENT"

# THE FIELD AFAR

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the reception of Circles and Student Units visiting Maryknoll from New York and neighboring States.

It stands well screened from the highway on an old foundation that is sunk low enough to sustain a fair-sized skyscraper. A suggestion from an architect has made possible an extra hall which can be used as a dining room, leaving the main hall for assemblies and recreation. Approach to the lower hall may be from above or from an entrance of its own, an entrance that will be quaint and artistic if we carry out the plan as suggested.

#### **Student Visitors—**

We like to clasp the hands of aspirant priests, and there is always happiness in anticipation when we learn that a group will come from this preparatory college or that seminary or religious house.

Students from the Brooklyn Diocesan House of Philosophy smiled in on us one fine day last spring. They brought along a pair of billiard cues together with some new bats and balls. (All welcome and no questions asked.) The baseball score ran high—too high to register.

Later the St. Francis Collegians from Brooklyn climbed the hill—in autos, and the Josephite Scholastics came down from Newburgh-on-the-Hudson to get the better view from Ossining. Graymoor followed with its athletic disciples of the Poverino.

#### **The Sisters' Cabin Home—**

Every time the Sisters add some old structure to the chain of houses that serves them as a temporary convent, they promptly give the structure an appropriate name. A year ago they obtained

#### **A MARYKNOLL ANNUITY**

means annual or semi-annual interest of at least five per cent paid regularly to you in consideration of your gift to Maryknoll. Send for further information if desired.



REV. JOSEPH McCABE OF MILL HILL VISITS MARYKNOLL AFTER FOURTEEN YEARS

a sightly house just across the road on a high hill overlooking Maryknoll and the dwelling was called *Regina Caeli*. There was a lowly structure on the property which seemed unfit for occupancy. However, sleeping space became so scarce that a dozen Sisters volunteered to use it. They cleaned and scoured, as only Sisters can, and moved in with prayers that the roof would not leak too generously. The house had no name until a wag at the seminary voiced the opinion that judging from its exterior the dilapidated structure might be

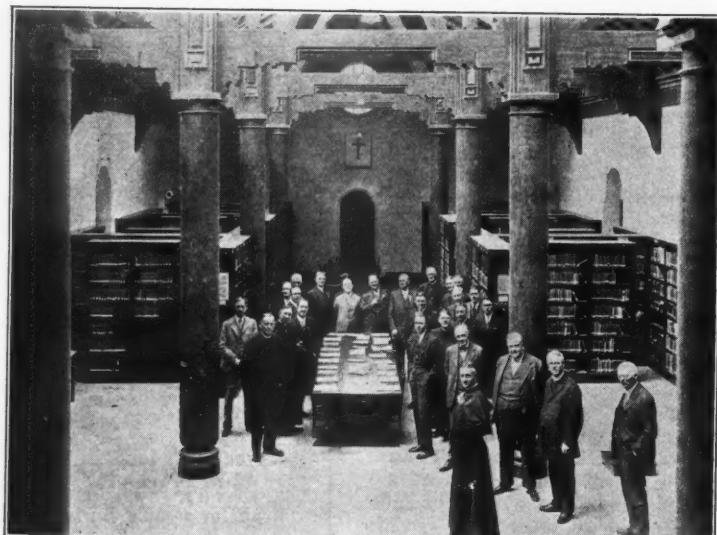
called *Refugium Peccatorum*.

#### **Knollers and Crullers—**

Maryknollers "on the wing", who visit, spread information, and seek subscribers to this read-from-cover-to-cover magazine have been most hospitably received. One group of travelers unwittingly caused consternation to the cook in a large institution who, on learning of their arrival, exclaimed, "Oh, what shall I do? I had intended to serve crullers, but Sister Superior has just telephoned that we are to have Maryknollers for breakfast, and I haven't the slightest idea how to make them."

#### **Benefactors Not Forgotten—**

A priest friend, making an overnight stay at Maryknoll, happened into the chapel during night prayers. Later he expressed his gratification in hearing the remembrance of our benefactors living and dead. What comforted him (actually he is among our most generous friends) was the thought that his own needs, in life and at its close, would be the subject of earnest prayers wherever the sons of Maryknoll are gathered.



CATHOLIC PRESS ASSOCIATION DELEGATES AT THE KNOLL  
This photograph was taken in the Seminary library during a pleasurable visit the Sunday following their convention in New York

**PUT MARYKNOLL IN YOUR WILL**

ered. Prayers are offered daily for Maryknoll benefactors, not only by the men of Maryknoll but by the faithful women. Also, every Friday, Maryknoll priests offer Masses, over the world or on the high seas, for our benefactors to whose needs are also applied their labors and trials.

#### Catholic Press Association—

A representative group from the Catholic Press Association visited Maryknoll following their session in New York.

They arrived for dinner and soon found themselves at home as welcome visitors and honored guests who promised to return.

Among the delegates were the following: Msgr. M. J. Foley, "Western Catholic"; Msgr. Germano Formica, "The Voice of the Immigrant"; Rev. Benedict Brown, O.S.B., "The Grail"; Rev. J. P. O'Brien, "The Providence Visitor"; Rev. Benedict Boebner, C.P.P.S., "The Messenger"; Bro. Stanislaus, "The Victorian"; Bro. Romaz, S.J., "The Messenger of the Sacred Heart"; Mr. J. M. Kenny, Jr., "Commonweal"; Mr. J. A. Harney, "The Christian Family"; Mr. E. L. Muller, "Baltimore Catholic Review"; Mr. V. J. Colgan, "The Messenger of the Sacred Heart"; Mr. A. J. Lee, "The Providence Visitor"; Mr. J. M. Schifferli, "The Echo"; Mr. S. A. Baldus, "Extension Magazine"; Mr. Charles Ritter, "The Catholic World"; Dr. T. P. Hart, Cincinnati; Mr. E. J. Lilly, Chicago; Mr. J. F. Bohnert, Cincinnati; Mr. H. J. Desmond, Milwaukee; Mr. H. J. Ott, Brooklyn.

#### Archbishop Mooney—

**H**IS Excellency, Archbishop Mooney, Apostolic Delegate to India, was in New York recently and came to Maryknoll with Msgr. Carroll, the Chancellor, and Fr. Campbell.

After supper His Excellency gave the community a most interesting talk on India, and from now on we shall have currie and rice in anticipation of future residence in that great country of three hundred and more million people.

We hope that in his brief visit to the homeland Archbishop Mooney will meet many prelates and priests. They will surely learn much about India and its opening for Catholic activities.

AFTER fifteen years that have chronicled a most satisfying growth, the Maryknoll Sisters, whose corporate title—this for your will—is *Foreign Mission Sisters of St. Dominic*, see definitely in prospect their long denied and much needed Mother-House.

The site was a problem, and for

The disappointment was hardly expressed when an unexpected opportunity came to purchase, at a reasonable figure, property directly across the highway from Maryknoll. This opportunity was seized, and our Sisters took a long step forward in the realization of their hopes. The view from one section of this new property is even better than that from the



HIS EXCELLENCY MOST REVEREND EDWARD J. MOONEY,  
D. D.

*The Apostolic Delegate to India with the Maryknoll Superior*

a while it looked as if it would be away from Maryknoll in a neighboring State. Some large estates then on the market were tempting because they were fireproof and would obviate the dreaded expense of building, thereby saving a considerable sum of money.

One of these estates was about to be secured when it was discovered that another Catholic community was negotiating for it.

Knoll. (This says much.)

*The house?* There is one on the crown of the hill and, in all probability, it will remain where it is. Already it has been overhauled and put into convent-shape, also named, being called the *Regina Coeli House*; and you may well believe that it is occupied by no fewer than thirty junior novices, all quondam mountain climbers having been

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JULY-AUGUST, 1928

selected for the honor.

These come and go; that is, they descend for meals, classes, special exercises and various duties, and they return for other duties, exercises and sleep.

The withdrawal of so many from other crowded houses, however, only emphasized the need of elbow-room, and, as spring came, a small cottage on the new land was opened, aired, swept, and garnished to house, under camp conditions, a group of thirteen.

Already then, the Maryknoll Sisters are scattered over two compounds and live under seven different roofs. This is a condition brought about through necessity, but which should (and, please God, shall) be changed in the comparatively near future.

Plans are even now being prepared, money is being gathered, and the hope is strong that ground will be broken for the Mother-House of the Foreign Mission Sisters of St. Dominic in the spring of 1929.

If you, dear reader, are blessed with the means, we advise you to have your share in this apostolic enterprise which reflects so much credit on the Catholic womanhood of America.

These Sisters pray well and often, and they make special remembrances for their friends.

## FAR EAST ASSIGNMENTS

THE latest assignments of priests, Brothers and Sisters to the several Maryknoll mission fields in the Far East are given below. In our next issue, we will list the names of the Sisters who have already been assigned to missions in the Hawaiian Islands. The sailings will be on different lines leaving the Pacific Coast in August and September.

### PRIESTS

*To Kwangsi, China*

Rev. John F. Buckley  
(Somerville, Mass.)

Rev. John Romaniello  
(New Rochelle, N. Y.)

Rev. Gerard A. Donovan  
(Pittsburgh, Pa.)

Rev. George P. Flanagan  
(Philadelphia, Pa.)

*To Kaying, China*

Rev. Francis T. Donnelly  
(Lansdowne, Pa.)

Rev. Maurice Ahern  
(Chicago, Ill.)

*To Peng Yang, Korea*

Rev. Thomas G. Ray  
(Peabody, Mass.)

Rev. Mark A. Tennien  
(Pittsford, Vt.)

*To Fushun, Manchuria*

Rev. Francis E. Mullen  
(Pittston, Pa.)

**Rev. William R. Killion**  
(Mattapan, Mass.)

### BROTHERS

*To Hong Kong*

Rev. Bro. Anselm Petley  
(London, England)

*To Kwangsi, China*

Rev. Bro. Francis Wence  
(Cumberland, Md.)

### SISTERS

*To Hong Kong*

Sr. M. Joan Booty  
(Australia)

Sr. Ann Mary Farrell  
(Pittsburgh, Pa.)

*To Gishu, Korea*

Sr. M. Andre Seiler  
(Covington, Ky.)

Sr. M. Anastasia Rivard  
(Daggett, Mich.)

*To Yeng You, Korea*

Sr. M. Loyola Vollett  
(St. Louis, Mo.)

Sr. M. Edwardine Hartlieb,  
(Bamberg, Ontario)

*To Manila, P. I.*

Sr. Virginia Marie Lynn  
(Philadelphia, Pa.)

*To Malabon, P. I.*

Sr. M. Francisca Lucier,  
(St. Paul, Minn.)

Sr. M. Eucharista Coupe  
(Lonsdale, R. I.)



INDUSTRIAL ARTS ARE A FEATURE OF SISTERS' ACTIVITIES  
AT MARYKNOLL

*The above is a corner of the metal work department. Here chalices, ciboria and ostensoria are regilded*

We are ambitious to Maryknoll the Catholic youth of America, and opportunities have already been given to us in many parochial schools. While we are trying to reach more schools, we wish also to make contacts with those Catholic children who, through circumstances over which they have no control, are being educated in non-Catholic schools, public or private.

Lay teachers can help us. You, too, perhaps. In any event we invite correspondence on this point and hold ourselves ready to supply leaflets or to take up correspondence with any promising youth.

"CARRY ON" UNTIL THERE SHALL BE

## PRIESTS ORDAINED JUNE 17 AT MARYKNOLL



*Rev. Gerard A.  
O'Noavan, A.F.M.  
Pittsburgh, Pa.*



*Rev. John  
Romaniello, A.F.M.  
New Rochelle, N. Y.*

THE ordination of these young Americans on June 17th brings the number of Maryknoll priests up to one hundred and sixteen.

All are now assigned to their respective tasks at home in the interest of this work, or on the field itself.

The development in prospect bids us pray and labor to secure the yearly ordination of at least thirty priests, and the promise is good. Priests and Sisters in several sections of the homeland have sensed our need and will help to meet it by encouraging vocations.



*Rev. Thomas S.  
Walsh, A.F.M.  
Kokomo, Ind.*



*Rev. George  
Daly, A.F.M.  
West Orange, N. J.*



*Rev. James F.  
O'Day, A.F.M.  
Providence, R. I.*



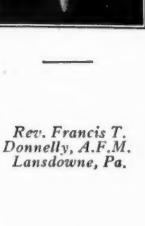
*Rev. William R.  
Killion, A.F.M.  
Mattapan, Mass.*



*Rev. Maurice  
Ahern, A.F.M.  
Chicago, Ill.*



*Rev. George P.  
Flanagan, A.F.M.  
Philadelphia, Pa.*



*Rev. Francis T.  
Donnelly, A.F.M.  
Lansdowne, Pa.*



*Rev. John F.  
Joyce, A.F.M.  
New Bedford, Mass.*



*Rev. Richard B.  
Rhodes, A.F.M.  
San Francisco, Cal.*



*Rev. Francis E.  
Mullen, A.F.M.  
Pittston, Pa.*



*Rev. John M.  
Martin, A.F.M.  
Milwaukee, Wis.*



*Rev. William T.  
Cummings, A.F.M.  
San Francisco, Cal.*



*Rev. Francis A.  
Bridge, A.F.M.  
Midland, Pa.*



BUT ONE FOLD AND ONE SHEPHERD

## THE FIELD AFAR

JULY-AUGUST, 1928

## HONG KONG FROM THE PROCURE

By Fr. Borer



(Photo by Fr. Borer)

MARYKNOLL PROCURE  
AT KOWLOON*Many American tourists find their way to this haven of missionaries*

If you wish to read about an interesting Hong Kong, you should read a novel in which the hero has been shanghaied and brought to that fascinating city of opium dens, oriental luxury, adventure, and what-not—mostly what-not, as my friend Uncle Sam says. That city the author might call Hong Kong, but he might just as well have called it San Francisco or Chicago.

But really, Hong Kong is an inspiring place. Any evening, if it is not raining or too cloudy, you can see its beetling crags rising wraithlike from the murky waters and fairy lights. Hong Kong, like most islands, is surrounded by water, and, like many islands since the famous Coney (of long ago), it keeps its water on the outside. Nevertheless, it has a very high quality of water, as you may judge from the vegetation which partakes of it.

Hong Kong has no subways. The Chinese are not interested in politics anyway. However, to come to something positive, Hong Kong has rickshaws, autos, baby Austins, and, with the government's kind permission, Fords. In a word, it has almost everything that a large city like Ossining might have, even newspapers. So why write about Hong Kong?

Hong Kong has a great variety of people, almost as many nationalities as might be found in New York. There are, perhaps, a few more than six hundred thousand people in the colony, of whom about six hundred thousand are Chinese. The great majority of the

remainder are Portuguese, the others, English, Indian, and—pardon us, Uncle—what-not!

What do these people do? Of course you find the Chinese everywhere. Their poor, and there are many of them, have a monopoly of menial—or is it manual?—labor. The coolie woman will work a little cheaper than the man, so she gets the preference when somebody is needed to pick and shovel dirt, to cut stone, or to carry burdens. A hard life, you may say; but she does not

pajamas, or whatever you want to call the jacket and pantaloons she wears. She is strong and apparently happy. At least you will see no wrinkles on her face except when she smiles, and that is often.

The Indians might attract your attention. They are the policemen and soldiers, and, in a few cases, merchants. They are tall, fine featured men, with soft eyes and hard feet. The latter are well incised and command much respect from the Chinese. Some of the Indians are Hindus, and others are Mohammedans. The latter do not drink wine—like the people in the United States. Hindus do not eat beef, and Mohammedans do not eat pork. They compromise by eating goat.

On a Sunday when our Indian friends strut forth in mufti, they present a lordly sight. White is the color they prefer for this occasion, with the turban matching the suit. Around the barracks, a bed sheet seems to be their favorite covering.

The Portuguese have been here since the beginning of the colony. In fact, nearly three centuries before the colony was established, they lived in Macao, which is only forty miles away. They are good Catholics, for, although the faith of many in Portugal suffered during the political upheavals, those living in the Orient paid no attention to evil influences from Europe.

The Portuguese are found in every line of business. All of them speak Chinese and English besides their own

(Photo by Fr. Borer)  
WATERFRONT IN THE HARBOR  
OF HONG KONG

look for sympathy. All she wants is her rice, a few cents for cigarettes, and, perhaps, once in a while, a new suit of

(Photo from Fr. Cairns)  
THE GOVERNMENT UNIVERSITY AT HONG KONG

MAKE CHRIST LOVED

tongue, and, of course, they have a great advantage in this. In fact, almost anyone born in Hong Kong can speak Chinese fluently, for invariably the children are attended by Chinese *ahmabs*, an institution comparable to the mammy of the South.

But we must not forget the English, since this is their colony, even though we may pass over Japanese, Goanese, and many other —eses. The English play cricket, tennis, and golf, and carry on the social life of the colony, don't you know! You may find them in the offices most afternoons, if you happen to arrive in the brief space between tiffin and tea. Some of the English are from the north of Tweed, but bare knees are not peculiar to them. Even the army chaplain wears "shorts" and likes them jolly well.

Americans—they are somewhat rare here, but Henry Ford, Mayor Thompson, a few boxers and movie stars happen to get into the dailies. And then, too, an American sailor may use some strange slang, or imbibe too freely, or attract attention to the land of Buffalo Bill in some other way. When our boys come to town, we try to make up for the dearth of Catholic chaplains by hearing confessions and saying Mass on board ship. Protestant chaplains have lamented to us because Catholic chaplains, who have been doing excellent work, have been recalled to their dioceses by their bishops.

I am beginning to wander far afield, so I think that I had better conclude by inviting you to visit Hong Kong on your way to or from the Eucharistic Congress. We will show you more than the tourist books tell you about this little town.

#### CHINESE STUDENTS IN AMERICA

THE Holy Father has emphasized the need of a Catholic élite in China to equalize the effect of the Protestant leaders, many of whom have been educated in American schools. It is with this problem in mind that Maryknoll has been interested for several years in placing Chinese youths in Catholic universities. Letters have been sent to the heads of institutions of learning and in several instances the replies have been gratifying.

Protestant colleges realize the im-

portance of educating the Chinese, and provide a large number of scholarships for them. Oberlin College, in Ohio, has twenty-one Chinese in attendance. The Southern College of the Y. M. C. A., in Nashville, has seven, and the example is followed by other "Y" establishments all over the country. A recent report shows that every Protestant college of any importance has at least one Chinese among its students.

It is interesting to note what studies are most popular with the 2,000 Chinese students who are scattered over the United States. *Economics* is preferred by 87, *Political Science* by 74, *Education* by 73, *Medicine* by 57, *Chemistry* by 57, *Electrical Engineering* by 54, *Letters and Science* by 54. Some of the other favorite branches of learning are auto engineering, banking, business administration, commerce, military science, music, philosophy, sociology and architecture.

It may be said to their credit that although a majority of the students work during their spare time, their marks are in keeping with the high scholastic traditions of their nation. In the office of the Maryknoll Superior are report cards which give the monthly standings of the few Chinese whom Maryknoll has been able to place in Catholic universities. One of the reports, which is not an exception, reads: Philosophy, 99, Sociology 99, Spanish 99, Advanced Sociology 99, English 80 and General History 90.

#### SPONSOR ONE

**MARYKNOLL** offers to individual friends and to groups an opportunity to provide in perpetuity for the special needs of a missioner. This will call for Foundations of five thousand dollars each, yielding an interest of two hundred and fifty dollars a year. A Sponsor Foundation may be started with any amount and will be listed in *The Field Afar* after it has reached one hundred dollars. The donor may name the Foundation—memorial or otherwise.

Dr. Leo Woo, Ph.D., whose report was given in these columns a few months ago, graduated from Little Rock College with the highest mark. Later, competing with honor men all over the United States, he won second prize in a Harvard examination. At the Catholic University, Washington, he finished a four-year post graduate course in two and one-half years.

The opportunity for complying with the desire of the head of the Church is at hand, and with the coöperation of Catholic institutions it should be possible to provide worthy Catholic Chinese students with American educations.

Another activity which Maryknoll feels is an important one is the establishment of contacts with the non-Catholic Chinese who are in America. It is not an uncommon experience in the Orient to meet a native who has spent some years in this country and yet knows nothing about the Catholic Church. Missioners frequently have noted the fact that many returned Chinese bring back with them the impression that the United States is a Protestant country in which the Catholic Church does not exist. This condition is particularly true among the students who have attended nondenominational or Protestant colleges in America.

If these men can be reached and made acquainted with the Church, much ignorance and suspicion will be allayed and the work of the Church in China helped considerably.

# THE FIELD AFAR

JULY-AUGUST, 1928

## JOTTINGS

### About the Homeland

Some enterprising schoolbook publishers should anticipate the call for a geography that records mission activities. The time is ripe.

Louvain University has established a Chair of Missiology. This follows a desire expressed four years ago by the Belgian bishops, and has been made possible through a foundation given by Baron Descamps.

There is a Catholic Association for International Peace and it held its second annual meeting at the Catholic University in Washington last spring. Committees have been formed on relations of the United States with Europe, with Asia, with All-America, on Education, on the Means of Furthering International Friendship, and so on.

A Chinese priest, who had spent some years in America, found on his return that Chinese boys were apparently keener for education than their American brothers. This statement may be based on a limited experience, but it recalls the following clipping from a secular editorial on Asiatics in Canada:

"A Japanese boy obtained the highest marks in the provincial high school examination last year. A Chinese boy obtained the same distinction in 1925. In the public school attended by the largest number of Japanese in Vancouver, Japanese children held first place in seven classes out of sixteen. In the intelligence tests, under the Pitner-Paterson method, five-sixths of the Japanese boys exceeded a score which was exceeded only by half the white children, and eighty per cent of the Japanese reached the median score of the white."

## THE CHI RHO

Wear a Maryknoll Chi Rho pin on your vacation travels. Inquiries of chance acquaintances about the pin will give you many opportunities to "talk Maryknoll".

The value of the Maryknoll pin is from 25¢ to \$2.50.

## IN THE LAST SIX MONTHS

### November 8, 1927—

Cable from Rome announces appointment of Fr. P. J. Byrne as Prefect Apostolic of Pengyang, Korea.

### November 26, 1927—

Most Reverend Alexis Chambon, Archbishop of Tokyo, visits Maryknoll.

### December 8, 1927—

Twelve Sisters Professed. Fr. Nacs of St. Louis gives the sermon.

### January 21, 1928—

Departure ceremony for Fr. William O'Brien, en route to China.

### February 19, 1928—

Right Reverend Januarius Hayasaka, first Japanese Bishop, visits Maryknoll.

### March 19, 1928—

Death of Sister Mary St. John (Brown) after a brief illness.

### April 30, 1928—

Thirty-three Sisters professed, twenty-nine received the habit. Sermon by V. Rev. Edward Tivnan, S.J.

### June 17, 1928—

Ordinations. Bishop Dunn officiates. Sixteen new priests.

### June 29, 1928—

Foundation Day. Seventeenth anniversary of the founding of Maryknoll.

The distribution, after a comparatively small reserve for the special allotment by our Holy Father and by the Cardinal Prefect of Propaganda, included countries in northern Europe, southern Europe, and Asia Minor; India and Ceylon; Indo-China, China, Japan, Korea; Africa, north, south, east and west; Central America and Oceania.

Some of the funds went to the relief of religious institutes in the mission fields; some to a few missionary colleges. New missions were helped from the gatherings, and ever-growing needs met. There were also grants for passages.

The report is very satisfying and represents much labor, reflecting great credit on the activity of Directors and on the co-operation of the faithful.

(Turn to page 207)

## THE LATEST

I can't begin to tell you how much I enjoy THE FIELD AFAR.—*Wash.*

My best wishes always for THE FIELD AFAR. It is an inspiration.—*Mont.*

I read THE FIELD AFAR from cover to cover and would not be without it.—*S. D.*

It is impossible to find words of praise for that wonderful magazine, THE FIELD AFAR.—*N. Y.*

I must say that, under God, I have been very lucky since subscribing to THE FIELD AFAR.—*N. Y.*

I surely enjoy and look forward to the delightful and interesting articles in THE FIELD AFAR.—*N. Y.*

I feel and know that I have received a very great blessing since subscribing to THE FIELD AFAR.—*Calif.*

## TWO TITLES FOR YOUR WILL

Catholic Foreign Mission Society  
of America, Incorporated

Foreign Mission Sisters of  
St. Dominic, Incorporated

SUBSCRIBE FOR A FRIEND

## Around the Ball

ROME

A Maryknoller in Rome, who is spending his first year in the Eternal City, writes as follows:

We have just attended the papal Mass offered annually in St. Peter's especially for students in Rome, in honor of the genius of Plain Chant, Guido of Arezzo, a Benedictine monk of the eleventh century.

At eight o'clock the procession began. First there were dignified Swiss guards in their picturesque uniforms, and a few ecclesiastical dignitaries. A thrill went through us all as the silver trumpets burst forth in the papal march. His Holiness appeared at the distant entrance, raised high above the heads of all in the *sedia gestatoria*. There was a second of deep silence, and then the enthusiastic *vivas* and clapping began. At first just a rumble was heard from the distance, and it was hardly believeable that great numbers were cheering at the tops of their voices. As the solemn procession came nearer, the rumble of clapping hands which was almost lost within those vast walls grew louder. At last one was fairly carried away and unconsciously joined in the cheers, *Viva il Papa*. The ecclesiastical colleges were well represented and strong voices gave volume and richness to it all. His Holiness, a perfect example of humble dignity, turned slowly from side to side, giving his blessing. With a low and well-guarded glance, apparently seeing but little; with a slight smile and an expression which suggested suffering humility, the saintly Vicar of Christ passed through the crowds of his devoted, enthusiastic children. The procession over, His Holiness began Low Mass at the Papal altar, which (as is the custom in the basilicas) faces us in the nave.

During the Mass several hymns in Gregorian chant were rendered by an immense choir, a combination of those of the various ecclesiastical colleges. While the Holy Father was making his thanksgiving, the acclamations were intoned, and this immense choir took them up. *Christus vincit! Christus regnat!* These words are still ringing in our ears. After His Holiness had ascended the altar and given his apostolic blessing, the triumphal procession back to the Vatican began. The solemnity, the thrilling notes of the silver trumpets, and the enthusiastic homage of the faithful filled us with the realization of our holy privilege. Truly this is the very Vicar of Christ, the earthly possessor of His Power, of His Universal Kingship!

Special cards are designed for Circles or individuals who wish to get a kindly hold on our properties.

### SAN FRANCISCO PROCURE

THE Maryknoll film has been shown to many groups, including the Newman Club of the State Teachers' College in San Jose.

Vocations for Los Altos have been developing. Several boys have signified their intention of coming in September, and an examination held for them at the Procure one Sunday in May showed that most of them were ready for the work of the Junior Seminary.

Fr. Thomas Dempsey, on his way to take charge of the Passionist Procure in Hankow, China, tarried with us for a few hours before sailing out of the Golden Gate on the *Tenyo Maru*.

Our latest bulletin states that we shall be glad to welcome for Los Altos, single beds, blankets, pillows, book cases, clocks (a hall clock if you have one), knives, forks, spoons, plates, cups and saucers. Our new Ford truck calls for and delivers whatever you have. And we really do need someone to pay just two thousand dollars for our water supply—a rather costly addition, but otherwise the seminary at Los Altos might be dry.

"Talking Maryknoll" is one of our principal occupations, and we need not look far for opportunities. Fr. McCarthy addressed the Auxiliary at one of its last meetings, and Fr. Keller



### MORE MARYKNOLLERS IN THE ORIENT

The hopes of years are about to be realized. Another band of Maryknoll missionaries will soon set out for the Far East. They will begin their apostolic journeyings for Christ through the rice fields of South China, the plains of Manchuria and the Korean hill country.

The outfit and travel expenses of each of these American missionaries amount to \$500; the greater part of which sum the Mother Knoll must somehow provide. Have YOU, dear reader, the material means to place an apostle in the field afar? The First Missioner will not allow your generosity to go unrewarded.

spoke at the luncheon of the Catholic Professional Women's Club of San Francisco given in honor of Michael Williams; also at the Oakland Council of the Knights of Columbus on the occasion of their Mother's Day celebration.



WHEN BISHOP HAYASAKA ARRIVED IN LOS ANGELES

*On this occasion the Bishop was met by a multitude of people but by none who pleased him more than these Japanese boy scouts*

PLEASE RENEW PROMPTLY

## LOS ANGELES

THE third annual Commencement Exercises took place in our school auditorium on June 24th, before a gathering of five hundred Japanese people. Honors and prizes were given the children of the various grades for excellence in studies. Among these were awards by one of the Japanese daily papers for the best articles written on Japanese literature. These honors were won by Maryknoll students last year also. The chief part of the program was a three-hour entertainment in which practically every child in the school participated.

This year our graduates number nine. All hope to enter Catholic high schools in the fall. Eight of these children have come into the Faith since entering the school; the ninth is a Chinese boy, the only one among three hundred Japanese at the school. Though not a Catholic, he can explain the teachings of the Church better than can many Catholic children.

The Japanese Consul of Los Angeles and the President of the Japanese Education Association were present at the Commencement Exercises and were generous in commendation of the high standard of the school.

During the past year there have been six applications from Los Angeles boys for admittance to our junior seminary. While all may not be accepted, they give proof that Los Angeles can be counted on to supply priests for the foreign field as well as for home needs.

A friend of Maryknoll "shot" all attending our Japanese school in a one reel movie. The film shows the children at their games and exercises; it also shows the Japanese Holy Name Society and Blessed Virgin's Sodality, the first of their kind to be formed in the United States. The gift of this reel is much appreciated, and will enable our friends "back East" to see some of Maryknoll's activities among the Orientals on the Coast.

Sister M. Sebastian Deegan of Los Angeles, and Sister M. Martina Bridge-man of Boston, two Maryknoll Sisters stationed here, made their final profession on the feast of St. Catherine of Siena. Sister M. Susanna Hayashi of Hokkaido, Japan, renewed her vows on the same day. The ceremony took place in the chapel of the Maryknoll Sisters' Orphanage.

Petty Officer Patrick Shanahan, who has seen forty years of service in the U. S. Navy (the last ten in Japan), was a recent visitor. He calls the Japanese "very fine people"; the only thing he dislikes about their country is the earthquakes. In the great catastrophe of 1923 he lost his friend Admiral McDonald of Philadelphia, but fortu-



## THE MISSION VOCATION

You may be strong of body, keen of mind, clean of heart and yet not able to answer to your own satisfaction the query: "Have I the fitness for mission life?"

The life of the foreign missioner calls, generally speaking, for special sacrifices. The measure of your fitness for the foreign mission vocation is the measure of your generosity towards Christ.

"Can you drink the chalice that I have drunk?" The answer to this question of the Divine Master is also the answer to the problem of your vocation.

nately saved his own life. It pleased Officer Shanahan to note the growth of Catholics among the Japanese in Los Angeles, and while here he secured a supply of Catholic pamphlets and catechisms in Japanese for distribution on his return to Japan.

## LOS ALTOS

**F**R. SUPERIOR starred in a movie taken on our lot last November. The rest of us did atmosphere work. The picture was quite successful and it has been viewed in most of the Catholic college and high school auditoriums hereabouts. The cast of characters at Los Altos has changed but little since that memorable day, but the environs have changed greatly for the better. This summer our terraces are easy to look at; they are clean of weeds and nicely spaded. Ice plant is creeping up the slopes to solve our lawn problem; we haven't enough water for grass, and ice plant knows the trick of keeping green without getting thirsty.

Our neighbor is our good friend. In the center of his large orchard below us there is a splendid well with oceans of water which we may have for the piping and the pumping. When pipe gets cheaper, we intend to buy some of it to fill in the missing link between the good well and our water line, which is nearly twenty-five hundred feet. Then we can drink water every day of the year.

California has two seasons, the wet and the dry. In winter there is lots of sunshine and very little rain (except during unusual years); in the summer it is all sunshine and no rain. All sunshine makes the desert. This year there has been no rain since March, and we expect none until November. What saves California, and what has made California, is its irrigation sys-

tem. But we are too high for irrigation, and if we cannot pipe water we have to haul it in tank wagons.

The road leading up our hill is graded from three to eleven per cent. Inclining roads are difficult to keep up. Ours would be too, but many hands make it easy. We have overalled ourselves frequently of late to work the kinks out of ourselves as well as out of the roadbed. It is more inviting to visitors to have a smooth and easy approach.

Many visitors and picnic groups have come to Los Altos this spring and summer. Altar boys have come in bus loads to spend the day. Not a few of the visiting boys have become very interested, and it is possible that the seed of interest may mature into a vocation.

In May we held an entrance examination for Los Altos at the San Francisco Procure. Quite a few very good boys took the examination and the results were encouraging. We don't know exactly how many boys to count on for September, because sometimes as soon as a boy mentions foreign missions he is discouraged. The newspapers have withheld the news of Mexican slaughters and they have exaggerated miniature, ephemeral, sporadic disturbances in China. This newspaper talk has discouraged many good parents. As soon as a boy mentions foreign missions, his good mother, who perhaps has just read the morning news, pictures him on the road to martyrdom. Would that we could have some martyrs and Maryknoll martyrs too! But these days it seems that God sees fit to allow scarcely anyone to die a martyr. Prayers for vocations among younger boys is the favor we would especially ask of you.

The latest favor we have received is  
(Turn to page 215)

## SUPPORT A CATECHIST

## JOTTINGS

(Continued from page 204)  
Overseas

**CONGRATULATIONS** to Father Kress, Superior of Maryknollers in Honolulu, on his fortieth anniversary of priesthood. This is our veteran.

Five hundred Catholic student delegates, representing scores of educational institutions in the Philippine Islands, met at Baguio

Maryknoll Sisters in Manila at St. Paul's Hospital.

Their training was begun under the good Sisters of St. Paul of Chartres who resigned the care of this hospital to the Foreign Mission Sisters of St. Dominic.

The crow is a most efficient scavenger in India, and the little bullock has, in some sections of his hide, a warm place for that bird. A common sight is that of

this tribute to a veteran missioner in that country.

What wonderful men the old missioners were! Fr. Mayr is an architect, astronomer and designer in wood; he has done many carvings himself. But the marvel is that back in the nineties he actually did the masonry work himself, spending five hours daily for fourteen years in the broiling sun; of course the work was only possible in the hot season. Two fine chapels are the results of his labors.

Difficult conditions during the



(Photo from Bp. Walsh)

BISHOP WALSH AND SOME OF THE NOTABLES AND LESS NOTABLES AT SUNWUI CITY  
ON THE FEAST OF THE ASSUMPTION, 1927

*From this district come most of the Chinese who labor in this country*

for several days during the last school year. It was a splendid conference, and we have heard happy echoes of its influence.

Nineteen Filipino nurses were graduated this year from the Training School conducted by

a bullock, on his day of rest, slowly turning his body and stretching his legs while Mr. Crow picks away from him animate and inanimate "things that don't belong there."

We find in a letter from India

past year in China retarded the movement of conversions, but the spiritual returns sent out from the Apostolic Delegation give the number as 53,350. These, with the national increase, bring the number of Catholics in China up to 2,427,831.

# THE FIELD AFAR

JULY-AUGUST, 1928

Mr. Paul Leong, whose address is somewhere in South China, is proud of his English. In a recent letter to one of our missionaries he wrote:

I left you was in the way you went to Kwang White. You met me was very strange but I with you spoke a English. Now I thinking you be at the church before this time. We are having a very nice weather this year. Not any coat yet. I hear my friend from Boston nice warm weather but no snow.

Hope you have a visit in China. Everywhere I will be pleased to see you when I have a chance. Write me as soon as impossible.

The Lazarist Printing Press at Peking has recently issued a work in French entitled *Grandeur et Suprématie de Péking*. The author of this book is Father Alphonse Hubrecht, C.M., a missioner who has been for twenty years in China. He gives a highly interesting account of the history of China's Imperial City and a vivid picture of modern Peking. The volume is beautifully illustrated and will doubtless prove a temptation to book-lovers. A pamphlet giving sample pages and illustrations may be obtained from: The Director, Lazarist Printing Press, Pétang, Peking, China.

By this time, our Vincentian confreres in China have witnessed the consecration of Bishop O'Shea as co-adjutor of the district occupied by the American Vincents. In anticipation of this important event, Fr. McGillicuddy, C. M., wrote to Maryknoll:

Monsignor O'Shea's consecration will take place on May 1, and we are overjoyed at the honor of this appointment, though we all realize that, in these days in China, the mitre carries with it a real crown of thorns. We are hoping that the Apostolic Delegate may come.

A regional seminary is to be opened in this Province this year, but with wars and government regulations it is rather difficult. At present a peasant war is in progress, and it is a real reign of terror in the places affected. Parts

One subscription to *The Field Afar* is probably enough for the family, but why not enroll each and all, including those who have gone on, as associate members?

of our Vicariate have suffered terribly, and the missioners and Christians were obliged to flee. This peasant war would seem to be the last gasp of a dying Communism. God grant that it be so!

## THE LEPERS' FRIEND

THE successor to Bishop Gauthier in the Vicariate of Pak-hoi is another warm friend of Maryknoll in the person of Fr. Deswarzières who has recently been named to that post.

The new Bishop is well known, not only in China but to the Catholic world in general, as Director for the past fifteen years of the leper asylum at Sheklung.

Maryknoll had the honor of a visit from him in 1920 when he made a tour of America and Canada to plead the cause of his lepers. His financial success was slight, as it happened; but fortunately his work is better appreciated in China where the Government allots to the support of the lepers the sum of five hundred dollars a month—when it has it.

The consecration took place on June 24 at the Leper Asylum. It was a great joy to these poor souls to witness the elevation of him who has been their father and friend, and it was characteristic of the new bishop to give his lepers this consolation as a final mark of his life-long devotion.

May this apostle of charity be blessed with a fruitful episcopate!

## A CHINESE BISHOP MADE HAPPY

MSGR. MELCHIOR SUEN, bishop of Li Hsien, recently was surprised to receive from the provincial government a request to take charge of the public schools in that district. Although the Chairman of the Board of Education is a Protestant and all the other members are pagans, the delegation which called on the Bishop explained that they feared radical doctrines would be taught in their schools and so they wished to place their institutions under the guidance of the Catholic Church which, in their opinion, was the only organization that was safe from Red contamination.

**READ MARYKNOLL BOOKS**

## BLUEGOWNS

We need such tales as these to bring home to us the lovable ness of the Chinese character after it has been sweetened by the teachings of Christ. Our Chinese Christians must surely be a consolation to the Heart of Christ in these days of lukewarmness among Western nations.

—Truth



In this beautifully printed and illustrated volume we have a splendid collection of short stories by an author who is master of the difficult art of writing them. All are based on incidents in real life, told by priests and nuns actually engaged in the Far East missions. The book not only entertains, but it also educates and edifies, while stimulating interest in the apostolic work of saving souls for Christ. Readers young and old will find this volume a welcome addition to their shelves.

—New Zealand Tablet



**224 pages of text.  
32 pages of illustrations.  
Orange cloth, blue ink.**

**\$1.50 postpaid.**

**Maryknoll, N. Y.**

They agreed to erect the necessary buildings and asked only that the Bishop provide the teachers and a share of the current expenses. The Chinese Catholics collected as much money as they could under the trying circumstances in which they are living, but still the Bishop lacked an amount sufficient for him to take advantage of the remarkable offer which he believes is an important incident in the life of the Church in China.

It is gratifying to record that when word of the Bishop's plight came to the attention of the Catholic Women's Missionary Association, Milwaukee, Wis., they promptly provided a sum which will enable Bishop Suen to start his new and important enterprise.

#### FROM A CHINESE IN SOUTH AMERICA

Chinese are to be found in all parts of the world, and most of those who travel come from the districts now covered by the spiritual activities of Maryknoll missionaries. In other words, most of the Chinese away from their native land were born in South China.

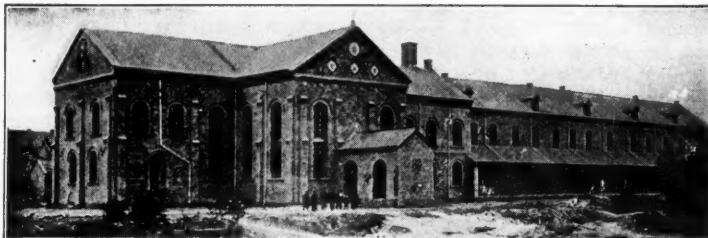
A letter has come to us recently from the daughter of one of these Chinese families, now in South America. The young lady writes in excellent English:

My family and self have read with great interest of your work among the Chinese in China.

My father and maternal grandfather came from China many years ago. They are both dead, but my mother is still alive. We are all Catholics, and it is a great pleasure to us to read of the number of Chinese who are being led by your zealous work into the true Church.

Unfortunately, through some cause not quite clear to me, the link between the Chinese of this colony and those of our homeland has been broken. It has occurred to me that it can be welded very simply. My plan is to ask you to place me in touch with some of the Chinese converts in China (both boys and girls) who can read and write English, and I would then put them in connection with the Chinese here. I hope to have your cooperation in this matter.

#### The Sisters of the Precious Blood in China



THE MONASTERY OF THE PRECIOUS BLOOD SISTERS  
IN SIENHSIEN, CHINA

*Six Sisters left Manchester, N. H., for China in 1924. They have been undisturbed, and another group will join them soon*

Sisters of the Precious Blood have always been good to our young Society and with special interest we have followed their activities in China. Our readers will be gratified at their progress as they read these lines:

The deep spiritual interest we bear toward your Society both at home and abroad, inclines us to believe that there is a family spirit between our communities, and that your fatherly interest must extend to us especially away out here in China.

In the same way that we share the sorrows and joys of your Fathers and Sisters who are laboring in these distant mission fields, may we not believe that our humble doings are welcome news to you?

Perhaps you already know that we are in our new monastery, having had our first Mass here on the third anniversary of our arrival in Shanghai. Our community room served as oratory until our chapel was completed and

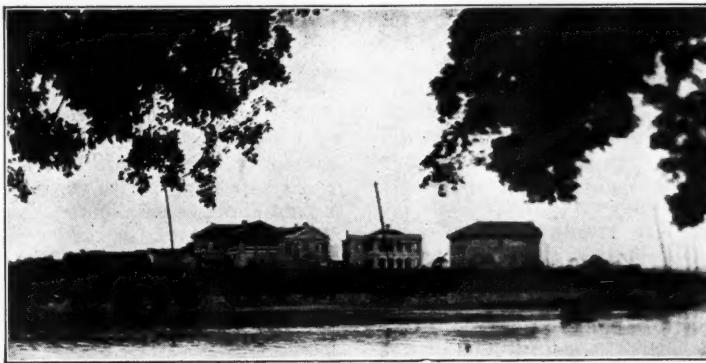
blessed by our devoted bishop. We have only a temporary altar as yet, however. Many necessary details have to be attended to in the interior, while a number of things are wanting that time alone will bring us if good St. Joseph is faithful to his charge.

Four more native postulants entered on the Feast of the Exaltation of the Holy Cross. We are now twelve in all. Another is expected soon. Our first postulant will probably receive the holy habit at the beginning of the new year.

We like our little Chinese Sisters very much; they are such simple, innocent children. They understand French a little, but as they have no idea of our ways and customs, it is quite a task to initiate them.

None of them had ever seen a sewing machine operated by foot, and even a washboard and scrubbing brush are novelties to them. They are so eager to learn, but we must not mind repetitions, as they forget easily.

May our dear Lord help us to train them well as they are to be light and guide to those who shall come after.



(Photo from Fr. Rauschenbach)

THE MARYKNOLL COMPOUND AT KONGMOON  
*At the left is the building used by Bishop Walsh as residence and language school; in the foreground is the Preparatory Seminary, and practically between the two—but in reality in a separate enclosure—is the building of the Asiatic Petroleum Company*

#### TALK "MARYKNOLL"

# THE FIELD AFAR

JULY-AUGUST, 1928

## THE FIELD AFAR

*Published by Ecclesiastical Authority  
Founded in 1907. Appears monthly  
(except August).*

*Owned by the*

**Catholic Foreign Mission Society of America, Inc.**  
*Advertising rates sent on application.*

**Make all checks and money orders payable to  
J. A. WALSH, Tr., Maryknoll, N. Y.**

<i>Single subscription.....</i>	<b>\$1.00 a year</b>
<i>(ten or more copies to one address, at the rate of eighty cents a year).</i>	
<i>Six years' subscription.....</i>	<b>\$5.00</b>
<i>Subscription for life.....</i>	<b>\$50.00</b>
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**TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD**

**A** MID-SUMMER feast is that of the Assumption of Our Blessed Lady, and we are inclined to envy those of our fellow religionists who live in Catholic countries where this feast is a blessed anticipation and a happy remembrance. May our Immaculate Mother strengthen her clients in these United States and add to their example and to their words the power of her intercession for souls! Every Catholic should make a Catholic, and the Immaculate Patroness of our country will help all who try to win others to the love of her Son.

**God is touching the souls of  
American youth with the fire of the  
apostolate to heathen lands.**

**FIFTY-SIX** years of zealous, priestly labors is the splendid record that accompanied the late Father Walter Elliott (Paulist) to the judgment seat of God. No man can reckon the number of souls helped by such a life as his.

We of Maryknoll never had the privilege of welcoming Father Elliott as a priest, but even before the birth of our institution he was so much interested that almost prophetically he urged its establishment. May his apostolic soul rest in peace!

**"T**HE hope of the harvest is in the seed." This sentence in Latin, *Spes MESSIS in SEMINE*, will soon be cut in the stone arch of a portal that looks out on the Seminary terrace.

In our mission seminaries, major and junior, we are nurturing seed that has been transplanted from the homes of faithful, God-loving parents in scattered sections of this great country.

During the past year a few Maryknoll priests have given vocational talks in schools and colleges, and now they and we are praying to the Lord of the harvest that what they have generously sown will soon give promise of life.

A prayer for more apostles must be heard. Add yours to ours.

**The first sign of a vocation is a  
supernatural objective—the desire  
to lead a holier life.**

**A** WRITER in America, the Rev. Dr. Coakley of Pittsburgh, has been figuring, and he finds that the average number of converts to each priest in this country is 1.3. We have just been reading a report from China lamenting the fact that conditions during the past year have interfered with conversions, but reporting a per capita average of 17.67. By comparison we are heartened, but we must pray and look for better results both at home and abroad.

Nor should the responsibility of evangelizing be confined to priests. A Catholic who closes the book of life with a record of conversions may well hope for his own soul's safe estate. Are you making an effort to pass on to others the revelations of Christ?

**You must not expect that God  
will send an angel to make known  
to you your vocation.**

**P**REPARES are being made to send across the Pacific another detachment of missionaries from Maryknoll. Priests,

**When you become a priest you  
give the greatest possible alms—  
yourself, soul and body.**

Brothers and Sisters will make up the representation. Some will be booked for Honolulu, others for Korea, Manchuria, South China and the Philippines.

It dawns upon us that this will be the fifteenth departure, the first being the group of four led by the late revered Father Price in 1918.

To some of our readers belongs the credit of helping us to prepare these young soldiers of Christ for oversea service. To others we owe acknowledgment for transportation to their field of labor. To cooperate has been a privilege, as our benefactors themselves realize, but we are none the less grateful.

**T**HE FIELD AFAR likes the cheery note, but occasionally, by way of contrast, the minor chords are effective. With this issue we are giving to our readers the story of a young American priest's experiences as pastor of Sancian Island. This is the little island, off the South China coast, where St. Francis Xavier died and where for some time his body was buried. The island was certainly blessed, but the narrative Fr. Burns' pictures is of the hardest trials that a missioner is called upon to endure—defections.

This narrative has come in the form of a diary for the Maryknoll archives rather than for publication, but we like its spirit too well to keep it from our readers.

**A** MARKED increase of mission interest and activity in Poland has been noted since the International Mission Congress of Catholic students, held at Posen last autumn.

The Pontifical Mission Aid Societies—the Society for the Propagation of the Faith, the Holy Childhood Association, and the Association of Saint Peter the Apostle—are well developed in Poland. The Polish Missionary Union of the Clergy includes

**PROMOTE OUR LORD'S INTERESTS**

4,500 members. Numerous mission societies have been founded in the schools, seminaries, and universities of the country. The volume of Polish mission literature is considerable.

It looks as if this increase of mission interest in Poland will lead to a general deepening and broadening of Catholic consciousness throughout the country. Owing largely to historical developments, Catholicism in Poland has been at times traditional and national, rather than world-wide. The present mission movement is developing a spirit which is truly that of the Universal Church.

To lead a boy in the paths of justice is the work of the Holy Ghost.

**MISSIONERS** in the foreign field find that convert-making gets down to the Gospel process of sowing the seed.

That is a fairly simple operation. It calls for alertness to recognize good ground, sagacity to choose the proper seed in the form of book or argument, and patience to nurse along the budding interest. Season the whole with a touch of St. Francis de Sales, and pray.

Of these points, the keynote is alertness. The habit of keeping an eye for good ground appears to be the secret of the convert-maker. Our Saviour brought peace to men of good will. There are many such around us. Let us be on the lookout to encounter them. The rest will follow.

If, through your instrumentality, a single soul should be brought nearer to Our Lord, what graces His loving Heart will shower upon you in return.

**WE** marvel occasionally at the insight which some people have into such a vague subject as foreign missions.

Recently we met a well-known business man who, to our surprise, began to talk at once about missions and, at the close of an appreciative opinion, said:



You must allow at least one thousand good American dollars as an average per capita if you expect to push your work on the other side of the Pacific. You will not need so much, of course, to keep your men alive, but they do not go over there simply to live. They go to work, and a missioner needs more than a home, food, clothing, medicine and means of transportation. What of the church, school, catechists and embryo native priests? Your chance has been hurt by letting the impression get out that a missioner in the Far East can live on a few cents a day, and that a hundred dollars a year will go far to meet all the requirements of an ordinary mission.

I can't be done!

Wherever this man got his facts, they are correct, and his conclusions are just. Those of us who, a quarter of a century ago, tried to win American Catholics to the foreign mission idea were either misinformed or fanciful—perhaps both. We talked in cents, with little appreciation of opportunities that called for dollars. We were afraid to exhibit the photograph of a good-looking edifice constructed in Asia, lest we should invite criticism and stem the trickle of mission gifts.

We knew too little of the mission field, and our ignorance was

A missioner's sacrifice is counted as nothing because he labors for the kindest of Masters—Jesus Christ.

due to the fact that, in the scant accounts received, strong emphasis was placed on woes, misery, poverty and martyrdom with no counter-balance indicating either actual progress or the need of "face".

We had an idea that once a man left his country for the missions, his path was clear, and he could walk on it with a modicum of help. Conversions? The missioner would simply push his crucifix into his cincture and go into the highways and byways where thousands were hungrily waiting for his message.

Well, we have learned something since then. Certainly, we all know that if God is not behind the missioner he may as well return to his native hearth. But, as God works through human means to build up the Church at home, it is only reasonable to expect that similar coöperation must be found to extend His Kingdom abroad; and, until pagans shall become Christians and the new Christians be in a position to sustain his efforts, the Catholic missioner must find a backing, a generous one, if results are to be obtained.

**It is an honor to be chosen to serve God in religion.**

**T**HREE are only two real objections against the divinity of the Catholic Church. One is the indifference to it on the part of vast numbers of mankind, and that will be explained in Heaven; the other is the indifference to it on the part of its own members, and that is too illogical to be explained anywhere.

It takes faith to witness the spectacle of Catholics of means holding on to what they have. It is so contrary to all logic. "What a pity," said St. Gregory the Great, "that some who win the harder battles suffer themselves to be defeated by so relatively easy an antagonist."

# THE FIELD AFAR

JULY-AUGUST, 1928



**T**HE name of Francis Xavier is borne by hundreds and thousands of Catholic men, young and old in this country. The fact that their patron was a great missioner is known to these men and to the faithful generally, but those who have followed in detail his apostolic career are comparatively few. Yet we are certain that there is no reader of THE FIELD AFAR who was not interested in the announcement that the island on which St. Francis Xavier died had been given over to the spiritual care of Maryknoll missionaries.

Pending the assignment of one and preferably two priests who could be settled on that island—*Sancian* is its name—several Maryknollers in turn resided there after the departure of the former *titulaire* of the Paris Foreign Missions.

Less than two years ago Fr. Constantine Burns, a native of Toledo, Ohio, who left Maryknoll in 1924, was selected as pastor of Sancian, and, in the period that has elapsed since then, the Maryknoll Center has received rather scant news of his activities. We knew, however, that the young priest was facing a difficult task; so difficult that, from a natural viewpoint, his efforts would seem vain.

Now, after a hard struggle that still continues, Fr. Burns has written his experiences. They are

**Bequests should be made out in the name of the Catholic Foreign Mission Society of America, Incorporated. This will help to make more certain the fulfillment of the benefactor's intention.**

not enviable nor altogether edifying. They display no rhetoric and, we are quite convinced, no exaggeration.

The story is straight and simple—depressing if you will—but we of Maryknoll have found it so deeply interesting that we are going to pass it on to our readers just as it came to us. We do so because we are hopeful that many readers will take a serious resolution to pray for the Maryknoll mission at Sancian Island and for the brave young missioners who are fighting Satan in one of his strongholds.

**November, 1926**

**A**t last the spirit has moved over the waters of Sancian, and you are going to get a large installment of diary. There was so much to write about that it produced the exhilaration of writing a book. Perhaps I should write an introduction and a conclusion, bring it into sequence, and publish the whole as "A Maryknoller's First Year at Sancian".

However, you can see for yourself as you read that I could hardly get much pleasure out of writing the larger portion. One hates to hold up a portrait such as I have painted and to admit conditions such as have existed at Sancian. Yet, it is history, and the truth is what we all want.

There is special consolation in getting this account into your hands. It is sure to bring prayers in abundance from many hearts for the mission of Sancian Island. Not that prayers have not been offered already for poor Sancian! Were it not for prayers, I am sure we could never fight off discouragement. But facts talk, and some of the facts in this diary actually weep aloud.

One need not be shocked, however, because, after all, what has happened at Sancian may happen in any pagan territory where large numbers present themselves for baptism and later, for lack of shepherding, fall back into their superstitions. South China has had, and yet has, too few priests.

At all events, it looks as if we can hardly reckon our Sancian congregation at more than one hundred Catholics. So may they grow!

We can't say much about November at Sancian for we did considerable moving about the province of Kwangtung during that month. We do recall, however, the struggle of natural and supernatural feelings that held sway in our upper and lower house. It had been an original experience for Fr. Dietz and myself, this trip to Sancian. The junk ride down was not bad at all, especially after we secured a bunk, by rolling up in our blankets, and disposed ourselves right in the way of the man at the rudder. It is a very good method, and I recommend it to others who might be in the same fix, as it saves a lot of talking and some cash. The junk



FR. CONSTANTINE BURNS, A.F.M.,  
OF TOLEDO, OHIO

*The pastor at Sancian Island,  
South China*

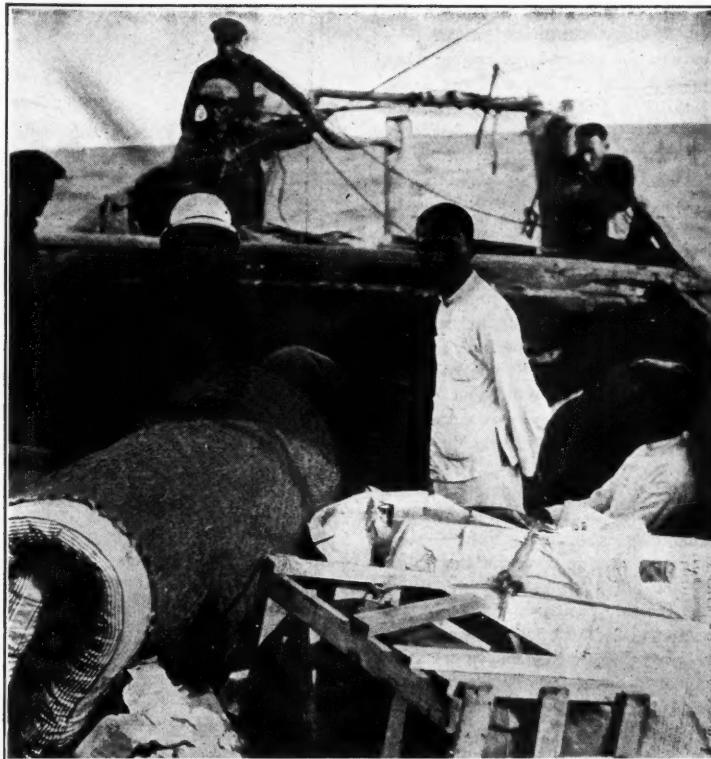
**"CARRY ON" UNTIL THERE SHALL BE**

itself was rolled up too, but not in blankets. The trouble was that it wouldn't stay rolled up, and that interferes with the serenity of a man's stomach. I've always maintained that I've never been sea-sick, but I nearly broke the spell that day.

Fr. O'Melia's first sentence was a welcome, the next a rebuke for our tardiness, and the third—well, I might as well quote: "We haven't a thing to eat in the house." "Oh, my, and we so hungry!" But we managed to kill the last cow in the house with a can opener, and rounded out a good meal. The next morning Bro. John came in with a whole order of groceries, and was closely followed by Fr. Farnen who had stood on the beach at Kwong Hoi the night before and watched us row away without being able to hail us.

November is the great month when turkeys put their heads on the block and innocent young missionaries become pastors. We may not have the same unpleasant experience with regard to the neck, but sometimes we go into the frying pan. We learn that Sancian missionaries live on canned goods and fresh fish; that sometimes they get mail once a week and sometimes not at all. We don't mind that, however, for it is a fine excuse for a late answer to a letter, though it really could not cover a whole year. Then the place needs a lot of repairs; but we always did like to make other people do manual labor, so we shall have some pleasant diversions.

The repair due the spiritual edifice, however, is a much more difficult question. Just how are you going to make fourteen hundred people come to Mass and the Sacraments when they should, or when they don't? All you have to do is to instruct them properly; didn't we learn that long ago somewhere? That is the way, all right, but it will have to be done hypodermically and surreptitiously, as all of the fourteen hundred referred to claim to have been perfectly instructed. We hope they don't all come at once—especially the dozen or so with two wives, as we are not read up on matrimonial problems in the plural.



*"The junk ride down was not bad at all especially after we secured a bunk by rolling up in our blankets"*

#### December, 1926

December is Sancian's big month, because it is Xavier's month. We can't get away from the fact that God willed the Saint to breathe his last on this soil; the edifice standing out there on the point and the statue of Xavier up on the hill behind it are permanent reminders and testimonials of the fact. The present infidelity of the people to the Faith he preached is quite beside the point, for, after all, St. Francis does not seem to have preached on the island. His mind was set on the millions on the continent, and, besides, he fell sick soon after arriving. To go a step further, it is hardly likely that there are any descendants of the old population on the island at present. Our people are from various places on the mainland in the province of Kwangtung. However that may be, Xavier died here and was buried here, and we have at present a relic of considerable size at the mission. Surely that is enough.

I hesitate to state what happened while the pastor was absent a month or two; but it really ought to go down in writing for the sake of truth and as a little sidelight on what one occasionally experiences. When we came to prepare the Memorial Chapel for our little ceremony of December 3, it was necessary to clean out about six inches of cow dung, as the village herders sheltered their cows there in bad weather.

The Memorial Services and the exercises of the Mission Jubilee were combined on the feast of St. Francis, and about twenty attended.

The most satisfactory method of sending money to Maryknoll missionaries is through Maryknoll, New York. Checks may be made out and addressed to the V. Rev. J. A. Walsh, Maryknoll, N. Y.

# THE FIELD AFAR

JULY-AUGUST, 1928

The next event was a tour of the stations with the retiring pastor. We experienced a rather large feeling when circling around our acres of rice fields, but, after a few encounters with the renters, somehow or other we felt more like the rubber balloon with the air all out. Rice fields are very pretty—to look at. There was Sai Ngau P'eng, the Plain of the Little Ox! We shall say lots of things about it by and by that will neither comfort nor console; but it has a beach, and when you walk out on that beach all your worries are swallowed up in the immense grandeur of it.

Well, we left the beach; we tore ourselves away and went over to the mission station. There was a wedding in progress. A Christian was marrying a pagan without a dispensation, and they were having the dinner in the chapel. They were just a little luke-warm, they said, and, besides, they didn't have time to come for the priest. They did not warm up to a suggestion to get the thing fixed up, so we betook ourselves and our thoughts home to supper. Most Chinese who aim to get married like to get it over before the Chinese New Year. Unfortunately, this throws many of the ceremonies into Advent and oftentimes means a big meat dinner on a Friday. We hope this is not as common elsewhere as it is at Sancian.

This year some devil got at work among the people and persuaded them that the Sacrament of Matrimony was nonsense. The idea gained such a foothold that all our entreaties only resulted in insults for the catechists, and many filthy and sacrilegious remarks. When all was said and done, over a dozen had taken wives, and we had not a single record to make in the matrimonial register.

The day for Fr. O'Melia's departure came along quickly, and the three of us, Bro. John, Fr. Farnen and myself, escorted him to the beach and said our farewells. He boarded the mail boat bound for the mainland, and about 9:30 it pulled out of the harbor. It had sailed out to a point in front of the house when the wind went dead. We had our dinner, and it was still there, so we hired a rowboat and sent a lunch out to Father Tom, seeing he decided



*"The statue of Xavier up on the hill"*

to stay a while. We learned a few days later that it took them the rest of the day and all night to do that fifteen miles.

Lest we might think that we are an unimportant, out of the way Island, pirates came in on the night of the twenty-first, raided the village of Nim Ue, and carried off twenty of the villagers. It will take the folks a couple of months to talk price and come to some agreement, and then the captives will be released; that is, if they don't find a way to escape and come home themselves—in which case, however, the pirates will come over and get them again. In this matter of coming and going, the Black Flag Folk "have the jump" on us for speed. They use long narrow boats with eight or ten men at

the oars, and no seaweed grows under their keels.

#### At Christmas Time

With the advent of Christmas we figured on giving every one of our Christians a chance to hear Mass. All those on this side of the hill can get to the main chapel, so I elected to cross over and take care of those on the other side. After confessions here I packed up and got over to Sai Ngau P'eng before dark. A group of men folks gathered around to say hello and shiver with me, for a wicked north wind was tearing down over the hills and in from the sea. "But there is work to do," said I, "so you boys go down into the village and get the people up for confession, as we want to have Mass early in the morning." Off they went—not to return.

After a long time an old man turned up with the sad news that the pirates had sent a threatening letter to the village, and, as a consequence, everybody was compelled to take to the hills for the night. Man alive, what a night to be sleeping on the hills! I pictured the little ones cuddled up with their mothers under a makeshift of straw and brushwood, and I thought of the shepherds on that first Christmas night. Perhaps it was on a night like this that our Infant Saviour was born. How bitter it must have been! So I went to bed and listened to the wind polishing the stones in the front of the house.

Christmas morning came, but no worshippers. The only one in sight was the cook who had come over with me. After Mass we went out to face the music again, over the hills to home. A month later I found out that the pirate story was trumped up; the people did not want to come to Mass and yet did not wish me to be angry. They were all comfortably snuggled away at home. But I had a nice meditation anyhow!

At the main chapel a hundred, all told, attended Fr. Farnen's Mass, and a score received the Sacraments.

*And Jesus said to them: Come after Me; and I will make you to become fishers of men. And immediately leaving their nets, they followed Him. (St. Mark, I: 17, 18)*

## LOS ALTOS NOTES

(Continued from page 206)

a brand new calf from St. Vincent's Orphanage, San Raphael. Our cow and the hundred chickens were gifts from other friends last year. They are worth their keep and they have saved us from the torment of sending unnecessary checks to some big butter and egg man.

Beyond the orchard is Wild Cat Canyon. It's as treacherous as it sounds. The beautiful underbrush is so thick that one cannot ride through the canyon on horseback, even if he has a horse. But the canyon is a precious watershed for St. Joseph's College, giving them millions of gallons yearly. Behind us climb mountains; below us, in front, the valley is full of beautiful orchards; out beyond the orchards lies San Francisco Bay, and out of the Bay climb wonderful mountains that pierce the sky. Three of these mountains, the farthest only forty-five miles from our front porch, are Tamalpais, Diablo, and Hamilton. This is a beautiful site. It is good for us to be here. Come to see us and stay awhile.

## HONOLULU

THE Maryknoll family in Honolulu seems to be in a class with the inhabitants of the tower of Babel as far as diversity of languages is concerned. Fr. Kress hears confessions in Japanese, German, French and Spanish. Fr. Pospichal speaks Korean. Fr. Murray knows some varieties of Chinese, and Fr. Barron begins to understand the Ilocano dialect of the Filipinos.

## MARYKNOLL IN WASHINGTON

*Notes from "Sprouts"*

ONE Sunday, we went to the Childrens' Mass at St. Anthony's Church in Brookland. Dr. Johnson, professor of education at the University, says that Mass every Sunday and gives a little catechetical instruction to the children. The method he uses is that of question and answer, but he gets no sing-song definitions from a catechism; rather the children's own ideas expressed in their own words. The talk that morning was on grace, and he built it up around the story of St. Lawrence, showing how God gave St. Lawrence the strength to endure the pains of the gridiron and even to joke about them. Few of us will ever be roasted on gridirons, but we all need help from God to do the things we find hard. That was the sum of his talk, and the answers he received from the children showed that they caught the point. We learned a good lesson in catechetics.

Fr. Fitzgerald gave the pictures of Bishop Walsh's consecration to the student-priests at Caldwell Hall the following Friday, and showed his slide lecture to the Washington Knights of Columbus. After the lecture he met a former friend and neighbor of Father McShane.



(Photo from Bro. Philip)

SOME HONOLULU MATERIAL ON WHICH MARYKNOLLERS HAVE BEEN WORKING

*In this picture find Fr. Kress, Fr. Barron and Bro. Philip*

## ADOPT A MARYKNOLLER

## YIP AND THE PARSON

A LOCAL Protestant elder sometimes drops in to visit our teachers, and, of course, must argue religion. One day he remarked that in general the Catholic Church is very good, only she sometimes overdoes things.

"For instance, take all your priests and nuns," he said. "Now, I don't think it is well that they do not marry. Would it not be disastrous if all Christians became priests and nuns? Why, in a lifetime, the Christian religion would die off the earth!"

E. Yip, the catechist, stared at him a moment to see if he were really serious, and then went to the door and surveyed the sky.

"Looks like it might rain," he said.

"Yes, and I hope it does," the Protestant replied. "We certainly need it."

"Wouldn't it be disastrous, though, if it should rain stones and bricks? Why, we would all be wiped off the earth!"

"What are you talking about, man?" the elder said. "That is not going to happen!"

"No, I suppose not," Yip agreed, "and neither will all Christians ever become priests and nuns."

Another time the elder objected to Catholic devotion to the Blessed Virgin.

"There is no reason to make so much of her," he argued. "She was the Mother of Christ, and Christ is God; that is true enough. But when she gave birth to Christ, her work was finished; just as an egg, after the chick is hatched, is only a useless shell. So all this honor and devotion are really vain."

"All right," said Yip, "the next time I go to your house and see your mother I will say to her: 'You useless old egg shell, have you had your rice yet?' Will that be quite proper?"

"Certainly not!"

"Of course not. Then why do you object to my calling your mother an egg shell, when you think it quite proper for you to call the Mother of Christ an egg shell? What kind of religion is yours, anyway?"

## JUNK JEWELRY

In many homes, there is a clutter of mateless cuff-links, brooches of a bygone day, and plate that never graces the table.

Why not send these objects to Maryknoll? The Maryknoll Sisters will use the precious metal they contain to plate sacred vessels and further the mission cause.

## THE DIFFERENCE

*A Story—by F. David*

 N a bright spring afternoon of the year 1927, two foreigners sat at the stern of a steamer passing through the far-famed gorges of the Yang Tze Kiang.

The younger of the two men glanced now at the swirling rapids through which the boat was picking its way, now at the tiny dwellings perched perilously on the cliffs like so many miniature medieval castles. But it was evident that the beauty of the scenery failed to hold his attention. He looked over several times at his companion, who was watching the landscape in the opposite shore. At length, he addressed him as follows: "Hello there, are you one of us, too?"

The other turned. "One of what?" he asked, smiling. "I am Fr. André, of the Chungking mission." He spoke English with a decided accent, but very correctly.

The American started. "Oh, a Romanist," he exclaimed. Then, being essentially a gentleman, he added immediately, "But we are in the same fix, when all is said and done. Foreign devils, you know, not wanted and the work of years gone for nothing."

Fr. André came over and sat down by the young man. "So, you are a fellow-missioner?" he asked. "What is your name?"

"James Finlay," answered the American. "Ever since I graduated from Harvard, ten years ago, I have been working with the American Baptist Foreign Missionary Society in Chengtu. Lately, I have been teaching at the West China University there. Well, the other day, I got my walking papers—not before my students had staged a rare demonstration of hatred, though. I shall never forget it. And to think that I have given my life for the evangelization of those demons—so wrapped up in it that I could not take time to go home and marry the girl I loved. She has married a better man now, less of a fool at any rate." The ex-missioner laughed bitterly.

The sound of that rasping laugh touched Fr. André to the quick. "My

son," he said, "forgive me if I call you by that name. As you see, I am old enough to be your father. You have allowed yourself to become embittered by what you have suffered. After a while, you will realize that, though you may indeed be a fool, it is a grand thing to be a fool for Christ."

"Bunk," was the brief rejoinder. "All that sounded well enough once, but now—oh, what's the use of cant? The game is up. If you don't think so too, why are you fleeing to Shanghai?"

"I am not fleeing," stated the French priest quietly. "I am going to meet a new missioner and bring him into the interior. But even if I were fleeing, Mr. Finlay, I would not feel that the game is up."

"You are going to bring a new man into the interior at a time like this?" questioned the other, dumbfounded. "You people must be stark crazy. Excuse me, sir, but I never heard of anything so devoid of common sense. As for your last statement, it is beyond me."

"So far," said Fr. André, "our Christians have shown us a staunch devotion and they will be glad to welcome our new confrere. But even—"

"In other words," interrupted the American, harshly, "you are telling me that you Romanists have got the goods and we haven't. I have always heard

that you priests assumed an attitude of intolerable superiority. There is no denying that you seem to have the upper hand at present, but it is not particularly gentlemanly to crow over someone who is down and out.

"I should like to know," continued the young man more gently, "in what you have made greater sacrifices than I? As far back as I can remember, I have wanted to be a missioner. I loved those Chinese scoundrels so much that I would have been perfectly content to spend my whole life working among them. What more could you, or any man, have done?"

"You did not allow me to finish what I was saying," answered Fr. André. "I was about to state that, even if our Catholics had driven us foreign missionaries out, the game would not be up. The native clergy is strongly developed in Szechwan, and Christ has come to stay. I have not made any greater sacrifices than you, Mr. Finlay; in myself I have probably far less merit. In order to make my meaning clear, will you permit me to ask you this question? What did you hope to bring to China?"

"Why, the teachings of Christ, of course," said Mr. Finlay, "and decent ideas of right living."

"Exactly," commented the priest, "and your medium of making these teachings known was your own personality. Now, there are many things about you as a foreigner which a Chinese is never going to understand, nor, perhaps, like. Let a wave of anti-foreign feeling come up and he identifies you and your Christian teachings in the same hatred. With us, it is different. We do not come to bring merely the teachings of Christ, but Christ Himself. We say the Mass in this pagan land; we set up Tabernacles where Christ dwells, Body and Blood, Soul and Divinity. We train native priests, who will continue to offer the Holy Sacrifice of the Mass when we shall no longer be needed here. Henceforth, it is Christ Himself Who speaks to the hearts of our Catholics; it is He Who draws souls to Himself in a manner far transcending our frail personalities."

The American was looking at Fr. André in open amazement. "Great Scott!" he exclaimed, "you don't mean

Maryknoll has two PREPARATORY COLLEGES in the homeland; one in the diocese of Scranton at Clark's Summit, Pa.; the other in the Archdiocese of San Francisco at Los Altos, Cal.

The doors of these colleges are open to the right kind of boys, i.e., to those whose faith is strong and who are willing to meet difficulties for God and for souls. Candidates should be prepared to enter high school.

A nominal charge is made for board and laundry, according to the applicant's circumstances.

to tell me that you *believe* all that medieval stuff about Transubstantiation, do you? I know, of course, that Romanist priests still teach that to the people, but I never thought that an intelligent man like you could really *believe* such a crude absurdity."

The older missioner met this outburst with the simple query, "Mr. Finlay, have you a New Testament?"

James Finlay reached into his vest pocket and drew out a small volume. "Mere force of habit," he remarked tersely; "I shall scarcely have much use for this from now on."

Fr. André turned the well worn pages until he came to the Gospel of St. John, Chapter VI, verse 48. Then he began to read slowly and clearly, but without the slightest undue emphasis. *I am the bread of life . . . The bread that I will give is my flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. . . . For my flesh is meat indeed: and my blood is drink indeed. . . . He that catcheth me, the same also shall live by me.*

"It seems pretty clear so far, doesn't it, Mr. Finlay?" asked the priest.

"Well, you know, sir, Christ was accustomed to speak in figures and symbols," objected the young man.

*Many therefore of his disciples, hearing it, said: This saying is hard: and who can hear it? . . . After this, many of his disciples went back and walked no more with him. Then Jesus said to the twelve: Will you also go away? And Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life.*

"Now, on the face of it," continued Fr. André, "it would surely be strange that a mere matter of figures and symbols should determine who should remain with our Lord and who should walk no more with Him. Why, man alive, can't you see that the belief in Transubstantiation is here set forth by Christ Himself as the supreme test of those who are His true disciples? Did Peter and the rest of the twelve murmur or cavil at this teaching? Who were the real Christians—the twelve,



*For my flesh is meat indeed and my blood is drink indeed. . . . He that eateth me, the same also shall live by me*

or those who found this saying too hard? Can't you see? Where is there reason or logic in picking and choosing among the teachings of Him Who has the words of eternal life?"

All trace of hostility had vanished from the eager eyes which James Finlay fixed on Fr. André. "I have read that chapter many times before, sir," he said, "but I am beginning to see it in an entirely new light. Please go on."

"I have little else to add," answered the French priest. "Christ has spoken and so clearly that there appears no need of commentaries. I would only point out to you the immense difference between a Savior Whose Sacrifice on Calvary is shrouded by the passing of over nineteen centuries and a God Who

is sacrificed every day on our altars; Who comes daily to nourish our souls in Holy Communion; Who dwells constantly among us in the Tabernacle. Which God would inspire a man with a greater personal love; would be a more vital part of his life? In this sense only do I maintain that we have a different hold on our Christians."

"Forgive me, sir," said the American. "I spoke like an ignorant cad. 'To Whom shall we go?' That question sort of sticks in my mind."

"I shall have to think all this over," he continued. "I am grateful to you. When I get back to the States, I shall look up a priest and go into this business thoroughly."

While the two men were talking together, night had fallen; the steamer had come out of the gorges, and was sailing along between level shores. A resplendent moon hung on the horizon. James Finlay went over to the rail and stretched out his arms towards the hinterland of China. "I shall come back to you," he said; "I feel sure that I shall come back."

From where Fr. André sat, the hands of the young man appeared to touch the white disk in the heavens, and there was granted to the French missioner a prophetic vision of Father James Finlay, descendant of American Baptists, lifting in consecrated hands above China's pagan millions, the Bread of Life.

**The Major Seminary at Maryknoll (Ossining), New York, is prepared to receive young men who have the sacred ambition to save souls, preferably the souls of pagan people in far-off lands.**

**Requirements are: strength of mind and body; humility; a spirit of sacrifice and of prayer; at least average talent, the higher the better if judgment is good; and the equivalent of a six-year course in Latin (with the usual accompanying studies). No charge is made for board or tuition at the Major Seminary.**

**INQUIRE ABOUT ANNUITIES**

## Along the Line

KOREA

Gishu

(Fr. Peloquin)

I HAVE had the consolation of baptizing twelve boys and one girl, all from my little school, also one aged woman over seventy. The children are from the third, fourth and fifth classes. Almost the entire second class asked for Baptism, but I put them off another year. My plan is to prepare the children thoroughly and to wait until the end of the third year before baptizing any of them.

I have my catechist go into each classroom for one period (forty-five minutes) twice a week. He explains the catechism and checks up the teachers. The result has been gratifying. It is impossible to do this with the children of the government schools. You will realize, therefore, what the little school here means to the work; we will sacrifice much to continue it. Our ramshackle building is much too small and, in spite of constant repairs, is threatening to fall in on our heads. I hope to build soon.

Up to the present time, I have not been able to set aside anything toward a school building fund; in fact, had not Msgr. Byrne helped me, I should not have been able to meet expenses. I have not the least doubt, however, that in God's good time, I shall be able to build a school that will accommodate all the children who wish to attend.

Msgr. Byrne gave me one hundred and forty-five yen (about seventy-two dollars) to buy the little house next to the Old Folks' Home. In two of the small rooms we now have four wee orphan girls. A Korean woman takes care of them and, with the help of the Sisters and myself, looks after the old women. We shall now be able to house eighteen to twenty old men, and twelve to fourteen old women. I have yet failed to find a sponsor, at five dollars, for any of the old folks or any of the orphans. What is the matter with me?

Eun San

(Fr. Craig)

I DID not hear of the death of my father until the thirtieth of March. It was not easy to receive the news, but knowledge of the prayers of

many and trust in the mercy of God were not small consolations.

After I told one of my people here, he spread the news over the mountains, and the next morning before sunrise young and old filled the chapel here for Mass and prayers for the dead. They contributed money to be sent to the other missions for Masses. Finally, that I might not be lonesome, for there are few Christians here in the village,

holding the fort here. Fr. Halloran went to Yeng You to take Fr. Kim's place until the first of next month, so that the Sisters and Christians there might hear Mass. It is a fine chance for him to talk with the Christians and learn the various expressions of speech, because the dialect in Yeng You is somewhat different from that spoken down here in Chinnampo.

## MANCHURIA

Fushun

*PLough through the rock till it bear.* This is Fr. Lane's resolution after reading *The Hound of Heaven*.

It seems that last year our sanguine friend over in Manchuria sent an S. O. S. through THE FIELD AFAR, giving an impression that he was out of breath, out of funds, and liable to sink. No one of the thousands who caught, or did not catch, the oversea cry, responded.

"Nary a one!" says the Manchurian optimist; and he adds, "Had not Mother Knoll reassured us with a loan, I don't know what would have happened."

Fr. Lane is working hard to build up a section in Manchuria which, we are assured, will later be under the ecclesiastical control of Maryknoll until such time, in the near or far future, when it can be passed over to a native hierarchy.

We are anxious to have some of our readers back the strong efforts which Fr. Lane and his companions are making. This little group has been compelled to issue, on the side, a one-page publication of their own which they send to some personal friends and to members of their families. Maryknoll in Manchuria should have a wider circulation.

With the passing of winter, Fr. Lane resumed the building of a much needed house, the center of what will be known as the Fushun mission. He writes:

A few days ago, on my way from the dentist, I was startled by several loud reports coming from the direction of the mission. As I drew near, I almost lost the new fillings. Firecrackers were exploding to chase away the evil



(Photo from Fr. Cleary)

## DOWN THE AVENUE

This is the noble! entrance to . . .  
the Catholic Mission property  
in the great city of Peng Yang,  
Korea

a few of the men came for several days and worked around the compound, repairing the stone walls and preparing the gardens. They were most thoughtful.

## Chinnampo

(Fr. Plunkett)

FR. DUFFY, our teacher, is away today on a visitation of the Kargso. This gives us a fine opportunity to send greetings.

The trio here have made some progress in the language. For the past three weeks, most of the time has been spent in learning the confessional matter.

Just now, Fr. Hannon and myself are

FOR ONE YEAR—\$1

spirits, incense burning to placate good and evil, and Chinese moonshine being served to workmen. They had stolen a march on us; it was the spring opening for our pagan contractor to resume work on our center, half of which remains to be completed.

These pagan rites are customary to insure good luck for the work; but it snowed all that day, and Fr. P'an, our Chinese pastor, remarked, "That's what they get for their firecrackers and incense."

#### SOUTH CHINA

Kongmoon

(Fr. Connors)

EVERYTHING here is running along well, and I am enjoying the best of health and happiness. Language study occupies about seven or eight hours of our time each day. To vary the monotony, we teach a few hours a week in the seminary and play our daily game of handball. This also gives us an opportunity to practice our Chinese on the boys. At times our tones are not just right, but still they seem to be understood. Fr. Tierney has a brand all his own—"Irish-Chinese tones". A reading knowledge of French would help much in language study, because many fine books on this subject are written in French.

Our chapel is entirely too small, and the Bishop says that he would like very much to build this year, but . . . It surely is edifying to see our Christians coming for Mass each morning. They walk in single file, some in wooden sandals, others in cloth shoes, while many are barefooted. The mothers carry their babies, sound asleep, strapped to their backs. Once in the chapel, the Christians start singing their prayers, and this continues all during and long after Mass. It was very distracting at first, but now I like it.

This morning, as I was giving Holy Communion during Mass, a mother with her babe strapped to her back came to receive. Just as I was about to give her Holy Communion, the little one peeped over her shoulder and gave me a big, broad smile. I could not help being distracted for a moment, as I stood there holding Our Lord and recalling His words, "Suffer the little children to come unto me". Would that I knew the language so that I could do some real work! My heart just aches for these people.



## The Maryknoll Books

*Bound in cloth and amply illustrated:*

Thoughts from Modern Martyrs . . . . .	\$ .60
Felix Westerwoudt . . . . .	.85
Field Afar Stories, Vol. 1 . . . . .	.85
Field Afar Stories, Vol. 2 . . . . .	.85
Field Afar Stories, Vol. 3 . . . . .	.85
A Modern Martyr . . . . .	1.00
An American Missionary . . . . .	1.00
Father Price of Maryknoll . . . . .	1.00
For the Faith . . . . .	1.00
In the Homes of Martyrs . . . . .	1.00
The Martyr of Futuna . . . . .	1.00
Theophane Venard—in French . . . . .	1.00
Two Vincentian Martyrs . . . . .	1.00
The Catholic Church in Korea . . . . .	1.00
The Maryknoll Movement . . . . .	1.50
The Vatican Mission Exposition . . . . .	1.50
Bluegowns . . . . .	1.50
Vicars and Prefects Apostolic . . . . .	1.75
Bernadette of Lourdes . . . . .	2.00
Observations in the Orient . . . . .	2.50
Maryknoll Mission Letters, Vol. I . . . . .	3.00
Maryknoll Mission Letters, Vol. II . . . . .	3.00

*In paper covers:*

A Modern Martyr . . . . .	\$ .60
The Maryknoll Movement . . . . .	.60

(Two Copies for \$1.00)

*The above books postpaid*

Field Afar Office, Maryknoll, N. Y.

#### Sunchong

(Fr. Cairns)

YESTERDAY morning, to get a good start, I said Mass at half-past three and left here at daylight. A motor boat brought me to Sunning City; a bus transported me to a place

called Sheung Chaak; a bicycle finished the journey to Yuen Taam mission station, where I attended to some business at high noon.

At Yuen Taam, though I expected a good welcome, I was met by a delega-

(Turn to page 223)

FOR LIFE—\$50

# TO MARYKNOLL JUNIORS

## Lines from the Lookout

The crow's nest high above the deck held sailors Bill and Joe. They talked of ships, of ports and trips and all the folks below.

"Say, Bill," said Joe, "you know those lads along with us this trip?"

"What lads are those? I think I know a few aboard this ship."

"You know the ones I mean," said Joe, "those fellows dressed in black. There's one right down there now, Bill, look. He's there with Captain Mack."

"Oh sure, that group from Maryknoll. They're missionaries, you know."

"But listen, Bill, that happy crowd? Oh no, that can't be so."

"Oh yes they are; I know them, Joe. They're happy, never sad."

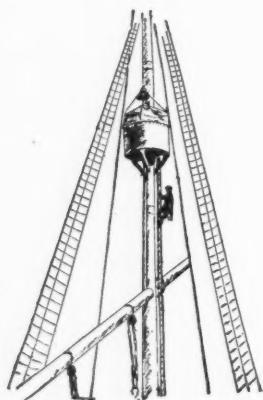
"But, Bill, the life they lead is hard, and yet you say they're glad?"

"There must be joy in sacrifice. . . . Some folks say that is true. . . . They leave their home, their friends, their land. They leave good jobs, Joe, too."

"I guess you're right. It must be so; but what a life to fill! And aren't they full of life and pep? I envy those boys, Bill."

Wherever the are needed Joe, they go to play the game. In China or in Manchu-land—to them it's all the same.

"When I was young my mother longed to make a priest of me, and when I see those lads I say, 'That's what I'd like to be'."



"THE CROW'S NEST  
HIGH ABOVE THE DECK"

## THE "FAMOUS" AMERICAN DOCTOR

### MIDSUMMER PICTURE CONTEST



*In the reception room at Maryknoll there are three brightly colored Chinese banners. They were given to Brother John by the Chinese people to show their appreciation of his work among them. The banners bear the inscriptions, "Work of Mercy", "Your Favors Reached Chinese Merchants" and "Treating Everybody With Kindness. Father Chin has a Chinese panel for the Junior sending in the best suggestion for a similar title.*

## PIDGIN ENGLISH

It comes from Father Dietz at Kong-moon for Junior readers. Pidgin English is what it is called. ("Pidgin" stands for "business" among the Chinese coolies.) Try your hand at translating it in view of a later trip as a Maryknoll missioner.

Old-time (—formerly) Chinese man use peanut-oil to light fire; now very little; use fire-water (—kerosene).

Fire-water from what place come, eh?

Fire-water much is from America-country come.

Fire-water, have-time (—sometimes) is called fire-water-oil?

Have some man say "fire-water", have some man say "fire-water-oil". Have-time say "water-fire-oil".

Even is called "fire-oil", what?

## "Hello—Johnny Talking"

R-rr-ring, R-rr-ring!! Father Chin's telephone tinkled impatiently. He picked up the receiver.

"Hello."

"Hello, is that you, Father? This is Johnny."

"Oh, good morning, Johnny, what's on your mind?"

"I'm down at the office. I have a stack of mail here from the boys, and you'll have to help me answer their questions."

"What do they want to know?"

"Tom Daley wants to know what kind of manual labor the seminarians do."

"Oh, you can answer that one. Tell him about the farm squad and the orchard squad. Maybe he would like to know about the carpenters, electricians, plumbers and all the others."

"You forgot the photographers, Father."

"That's right, and I forgot the barber shop and the road squad. Tell him about them all."

"Here's another. Do the students at the Vénard and os Altos have a summer vacation?"

"Sure, from the middle of June to the middle of September. Any more questions?"

"Yes, Bob Burns wants to know whether the boys here are 'reglar felers'!"

"I suppose he wants to know whether they play ball and swim and so on. Just show him some pictures of our baseball and basketball games. Tell him about all the skiing we did last winter."

"How about that hike we had last week?"

"Oh yes, Johnny, be sure you don't forget the hikes."

"He has another question. He wants to know whether the missionaries are happy in their work."

"I have to chuckle at that one, Johnny. I wish that some of the missionaries could hear it. Of course, they have their troubles, but they're happy. If they like to write and talk so much about their work they must be pleased with it. Just tell Bobby to read their letters. He'll find them in **THE FIELD AFAR** every month."

"And sometimes when they want some recreation they play baseball with the Chinese boys and make 'reglar felers' out of them, don't they?"

"That's right too, Johnny. Any more questions?"

"No more. Thanks very much, Father."



# TO MARYKNOLL JUNIORS



## SUMMER SUNSHINE

Father Chin wishes it were possible to print all the fine letters he receives. They make "summer sunshine" for us. Have you contributed any?

## We Bank On You, Juniors

We are enclosing the result of the "Maryknoll Bank Days" which were held at our school during Lent.—*Fifth Grade, St. Joseph Convent of Mercy, Janesville, Wis.*

## Good Books

I am enclosing the price of a copy of "Thoughts from Modern Martyrs". I hope that it is as good as "The Martyrdom of Blessed Théophane Vénard" and "The Martyr of Funta".—*Paul M. White, Portsmouth Priory School, Portsmouth, R. I.*

## You're Welcome

I have received your pleasing prize and was overjoyed to know that I won it, not for the honor itself but for the beautiful stories. Thank you.—*Mary Virginia Dow, Cresson, Pa.*

## Mary from Newark

Mary Morgan sent Father Chin a gift and forgot to give her address.

## We Hope So Too

We pray every day that all people will learn about Our Lord. We hope that some of us will be missionaries when we grow up.—*Third Grade, Our Lady Star of the Sea School, Atlantic City, N. J.*

## In Memory of His Sister

I want to buy a Chinese baby to be named Agnes in memory of my little sister who died.—*John Blake, Staten Island, N. Y.*

## Perpetuals, Please

I am enclosing check for \$50. Please make out Perpetual Membership certificate as coming from the children of St. Columbkille School.—*Brighton, Mass.*

## It Surely Did

We save up our pennies for the missions and trust that our little bit will help.—*Pupils of St. Mary's School, Windthorst, Texas.*

## Another "Little Flower"

Enclosed find our personal check for five dollars to be used for the purchase of a pagan child to be called "Mary Thérèse".—*Seventh Grade, St. Columba School, Louisville, Ky.*

## DEAR JUNIORS:

In a few weeks another group of priests will be leaving Maryknoll. Even now, while you read this, they are busy with many preparations. There are a hundred and one things to do—eyes to be examined, teeth to be gone over, odds and ends purchased, trunks packed, yes, and cooking lessons to be attended in the kitchen.

We who remain at home envy their happy lot. We wish that we too were setting out and we say, "My, how I wish I could do something to help them!"

Juniors, we can help them. We can begin our work right now and work hand in hand with these missionaries.

The best way to help them is with our prayers. Every day when we come to the end of our Rosary we can add an Our Father and three Hail Marys for all missionaries. We might go to Mass and Holy Communion for them and when we visit the Blessed Sacrament, we ought to ask Our Lord to bless them and aid them in their work.

The next way to help the missionaries is to make sacrifices for them. We can keep a little mite

box near at hand where once in a while we can drop in some candy money or money given us for the movies.

The third way is one which all Juniors will have many opportunities to carry out this summer. Here it is. There are many people who know very little about the work done by our priests and Sisters in foreign lands, and these people would be very glad to help spread the Church of Christ. Now I want you to show your friends a copy of *The Field Afar*. Tell them about the young priests who are sailing next month. Tell them all that you have read about the missions. Many of them will be interested and will want to know how they can help.

This is our work for the summer, Juniors. Whether or not we intend to be missionaries later on, we can begin right now to be missionaries here at home. Remember Prayer—Sacrifice—more Maryknoll Friends.

With best wishes for a happy vacation,

*Father Chin*

## A-B-C'S OF THE MISSIONS

### S — Sacrifice

It is a separating joy;  
It keeps us from a wished-for toy  
It takes a stout heart in a boy  
To answer "No!"  
It brings a happiness of heart,  
And many a balm for all the smart,  
A peace from all the world apart,  
Each seed we sow!



# TO MARYKNOLL JUNIORS

## Penned Points

From Junior Essayists

### MORE ABOUT "A MODERN MARTYR"

Boys as a rule are not over pious and I am not an exception. I did not look forward to the reading of this book, but I can truthfully say that I gave my undivided attention to it after it had been begun. After hearing the story my impressions were changed and I found mission life to be both cheerful and natural.—Francis Gleason, Jamaica Plain, Mass.

### A GOOD COMPANION

At college he was always cheerful, and the face of Théophane often brought joy to a broken heart. He was a "regular" boy.—Matthew Silk, Bronx, N. Y.

### REAL COURAGE

I admire his love and affection for his family, but he loved God first of all and he did not hesitate to leave his family to work for God.—Betty Kern, Columbus, Ohio.

### THE RIGHT SPIRIT

He was always sincere and pious, but his was the right kind of piety. In his play he had the spirit of play and in his studies he had the spirit of study.—Anna McPhee, Sana Rosa, Calif.

### A MANSION IN HIS FATHER'S HOUSE

Men today are receiving medals, awards, fortunes, and honors of every kind for the achievement of brave and heroic deeds. Blessed Théophane, however, we know would not exchange his immortal crown and the happiness he enjoys today for the smallest fractional part of their worldly honors.—Mary Jo Goggin, Columbus, Ohio.

### A CHILD OF MARY

The story of this modern French martyr, Théophane Venard, thrilled me to the core, while his tender devotion to the Blessed Virgin is something that I would covet dearly.—Francis Doherty, Boston, Mass.

### BE IT RESOLVED

I am sure that "four out of five", as the saying goes, after reading this book, can almost without hesitation make the following declaration: "I, Billy Whoosis, do hereby resolve to do more for the missions, even if it is necessary to deny myself pleasures".—John H. Ferguson, Jamaica Plain, Mass.



## CHINSTERS LEARN CHINESE



(old writing)



(present writing)

Notice how the character developed from the old picture writing.

### A TIP FROM JOHNNY JUNIOR

"If you want to interest your friends—  
¶ Show them The Field Afar—  
¶ Let them take your Maryknoll books, and—  
¶ Ask them to pray for the missions.  
It's a sure way to get them interested."

### APRIL PICTURE CONTEST

Winning Title:

"A Lucky Catch"

Submitted by:

Margaret  
McMahon,

Miscouche,  
Prince Edward  
Island, Can.



**Honorable Mention:** Thomas Brennan, Bernadette DeDandreiss, H. McGowty, James Wade, F. Finneran, E. Oclocknovicz, L. Farry, Helen Schultz, William Kivlen, Robert Egan, John Flanagan, Eleanor Davidson, Margaret McKinnon, Minnie Arsinault, Evelyn Connell, Herbert McKinnon.

Good work, Juniors! The titles sent in were excellent. If you didn't win the prize, try again. This month perhaps you will make the "lucky catch".

PRAY — WORK — PLAY



## What's What?

### 1. MISSION ACROSTIC

1.	2.	3.	4.	5.	6.	7.
*	*	*	*	*	*	*
*	*	*	*	*	*	*
*	*	*	*	*	*	*
*	*	*	*	*	*	*

The first letters of these seven five-letter words spell an island in the South China Sea, the spot where St. Francis Xavier died.

1. A principal city of Korea. 2. The land where Théophane Venard died. 3. A point of the compass. 4. A mission country in Asia. 5. Another mission country in southern Asia. 6. A mountain system of South America. 7. Pertaining to the navy.

### 2. JUMBBLED BOOKS

Here is a list of Maryknoll books. Rearrange the words so that the titles will be given correctly. Use only the words given.

1. An American Martyr
2. Observations on the World
3. Modern Bluegowns
4. A Window in THE FIELD AFAR
5. Futuna Stories
6. Letters of a Missionary
7. A Maryknoll Mission
8. Orient

### 3. CURTAILED WORDS

When you curtail a word you drop the last letter.

1. Curtail a mission country and get a friend of Juniors. (Answer: Chin(a)—Chin.)  
2. Curtail another name for Korea and get the past tense of "to choose". 3. Curtail an island south of the United States and get a baby bear. 4. Curtail a country in Europe and get a unit of currency of that same country. 5. Curtail a composition of verses and get an American writer who made them.

### Answers to the April puzzles:

1. Mary, Asia, Rice, Yalu, Kobe, Nome, Opal (onyx), Lent, Lava.
2. The harvest indeed is great but the laborers are few.
3. Dayton, Charleston, Portland.

### Best List

Joseph Prendergast, Belleville, N. J.

### HONORABLE MENTION

Joseph McGinnis; Ethel Geess; Mary Patricia Egan; Irene M. Jolly; Mary Mullane; Francis Curry; Catherine Van Slambrook; Jean Green; Helen Haluska; Winifred Murn; James Wade; Helen Schultz; Mary Brennan; Catherine Wolf; Kathryn Shaffer; Walter Sandman; Edward White; John Kane; Mary Reilly; Ruth Whitten; Gretchen Kretsch; Sr. Gertrude's Class of Our Lady of Good Council School, New Orleans; Bernardine Arbuckle; Veronica Vincent; Ralph L. Smith; Mary Cecilia Groves; Margaret McDermott; Raymond J. Sabo; Loretta A. Curran.

All the lists were very good and we had a difficult time in picking the best. The Puzzle Juniors get loads of fun out of Father Chin's brain teasers, and the thought of the prize makes the fun more exciting. Who is going to be the winner this month?

# THE FIELD AFAR

JULY-AUGUST, 1928

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*(Continued from page 219)*  
 tion of about fifteen "weeping willows"—women and girls who protested the removal of their beloved Sister Ngan Koo Neung. She had been with them a year. I tried to pacify them as well as I could; I told them of my recent visit to Canton during the Reds' "Reign of Terror"; I thought up some funny stories for them, but nothing could stop the "shower". It was tears, tears, tears—just tiers of tears. I was so tired, finally, that I excused myself from the sob party and went to bed.

After Mass the following morning, the crying began again with renewed vigor, and the good ladies tried to bribe me with some nice cakes and other dainties.

This is a very hard mission station, and one year is long enough for a Sister to stay; besides, Sister Ngan had asked for a change. However, in the face of such evidence of love, she and I had a conference, and she asked to stay with the people another year. When I made the announcement, the rain turned immediately into sunshine. "You have a heart", the good women said. I did not tell them it was Sister Ngan who had the kind heart.

The good Sister should have a vacation, however, so I put her on the boat for Canton, where she can visit her sixty-year-old mother.

## Chikkai

*(Fr. McGinn)*

I AM still alone, but, as some Jesuit saint (Ignatius, if I mistake not) said, "Never less alone than when alone". Anyway, God is good, and, despite various trials, my lot is a happy, contented one. That promise of "a hundredfold in this life" certainly is realized.

You asked about the bandits. That was a leading question and oh, how timely! They are rather near and always threatening, and it is a mite uncomfortable. Our young men go to bed with their bullet belts strapped around them and a musket at hand. Yet, in truth, the genius flea disturbs me more. It is a terrible place for the little brown hoppers.

The reception committee in all its finery had departed, and the pastor was *hors de combat*, when Bishop Walsh arrived for Confirmations. He is a



*(Photo by Fr. Malone)*  
**PLAYING BARBER**

missioner, though, and did not mind it. He stayed about eight days, during which he played nurse to us. The Christians treated him to some rare meals of oysters—than which he likes nothing better.

We had a tramp to Lung Taam, one of nature's marvels in this district. It is a great waterfall hidden in the hills, known only to the natives, and is a

really wonderful place. A tiger had been active in that neighborhood, so a delegation of armed Christians accompanied us.

Our Catholic school, the Little Flower School at Tin Fow, is my pride and joy. It is unique in the Vicariate, I believe. All connected with it are Catholics—from the teacher (a Chinese priest's young brother) down. Twenty-six pupils attend.

## Lung Woh

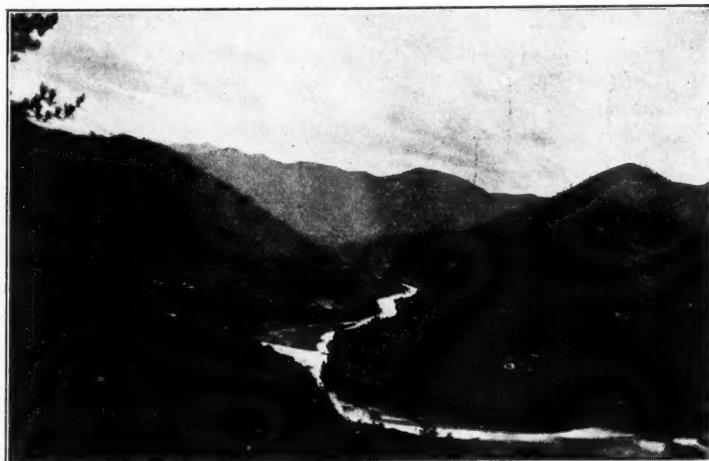
*(Fr. Farnen)*

BISHOP WALSH, Fr. Paschang and I left Kochow early one morning and arrived at Lung Woh, my new mission, toward evening. Word had been sent ahead that the Bishop was coming to confirm, so there was a delegation of Christians on hand to shoot off firecrackers for our welcome.

After greeting the little flock and eating our supper, we went to bed early; we were tired after travelling all day.

Fr. Paschang said Mass early the next morning, then heard confessions. About sixty received Holy Communion from the Bishop at his Mass, and, in the afternoon, Confirmation was administered to forty. Later I was called upon to perform my first duty as pastor when I baptized three infants.

The following morning, after the Bishop and Fr. Paschang left, I began to look over the chapel and house, and



*(Photo by Fr. Malone)*  
**AS A MARYKNOLL MISSIONER JOURNEYS THROUGH THE HAKKA HILLS**

**ADOPT A MARYKNOLLER**

to figure out what repairs would have to be made. All of the woodwork in the chapel has been eaten by white ants; one of the walls is badly cracked and must be braced; the house, a small affair with two rooms upstairs and two down, has only four small windows.

A day or two later, I took a short walk around to get acquainted with the neighborhood. Lung Woh is a little group of houses built around three sides of a square. The families of three or four brothers constitute the village. Po Tau is close by and has a number of Catholics, while on the opposite side is Laan Noh Tong, an almost entirely Catholic settlement. The three villages are composed of members of the same clan—Chan—and the people are closely related.

The furniture of the mission consists of half a dozen chairs, and a cot which I brought from Kochow, so I have hired carpenters to start work on the chapel and a desk.

Shortly after my arrival here, I received a telegram sent up from Kochow, bringing the sad news of my mother's death.

A goodly number of the people came in for the Christmas ceremonies. It rained in the morning, but that did not stop the fireworks. There were about fifty confessions and Communions, and about half that number came to me during the day for rosaries, medals or medicine. My supply of all these things was limited, so I could satisfy only a few.

#### Kaying (Fr. Downs)

**O**WING to the proximity of the German mission, we have occasional visitors who wish to try out their German on us. There appear to be many Chinese students who have a very good grasp of German, and I have met a number of their graduates who are now practicing medicine.

About a week ago, I had occasion to make a few trips to the German hospital dispensary. The doctors there, both German and Chinese, have been very kind, and, incidentally, I have had an opportunity to call up from oblivion some of my German vocabulary.

Since the reopening of school after the New Year holidays, I have been



(Photo by Fr. Rauschenbach)  
WHEN THE BISHOP TAKES A CHAIR  
*On the trail to Loting, South China*

teaching a class of Latin and I find the work very interesting. Trying to twist their tongues around "l" and "r" and "x" is not so easy for Chinese youngsters, but they do surprisingly well.

#### Chenping-Siou Loc (Fr. Gallagher)

**S**IOU LOC is situated in a valley entirely surrounded by mountains, and irrigation ditches run from the mountain streams into all parts of the valley. The Hakkas, especially the women, are very hard workers, and everything pertaining to their fields and gardens is always shipshape.

Although they are poor and, for the most part, wear clothes made of material similar to a workman's blue overalls, strong and coarse, yet they always look neat and clean. They do not let their clothes get dirty. If they have been working at a dirty job, such as spreading strong-smelling fertilizer,

they are careful to change before they go to supper, and they are forever washing their clothes in the irrigation ditches or small artificial ponds which are scattered about in goodly numbers.

It is a joy to work in a community like Siou Loc. Here in our little village we average fifteen hundred Communions a month. The Christians in large numbers attend six-thirty Mass in the morning, and at night prayers the Church is well filled.

So far, we have been extremely fortunate in our peaceful existence. There is a Red element in Fr. Gleason's mission, but it has not been openly violent. On the whole, the Maryknoll Hakka mission is one of the most peaceful spots in China at the present time.

Fr. Hilbert is fine. He converses quite readily with the natives, and one of these days he will branch out in a sermon.

#### SCHOOL SUBSCRIPTION DEPT.

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**Sak Tsen**

(Fr. Malone)

I HOPE and pray that you and the "children" are very well, and that everything is running nicely back there on Mary's Knoll.

As you have probably heard, Fr. Murphy is my companion here. He likes the place very much, and we are getting along nicely. We have old manual labor recollections, as almost every day we do a little at the manly art. We have decided to speak nothing but Chinese at table and think it will be helpful to both of us.

China is still upside down. Some bad work was done by the Reds in a Catholic section in the Swatow Vicariate, and many Catholics were murdered. We are having little collections in our churches to aid the sufferers. Thank God, Hakka-land is, as usual, exceptionally quiet.

We have secured a stereopticon machine with slides, and, judging from the results so far, it is going to prove an effective and attractive method of explaining the doctrine. There are at least four things in life that all Chinese like; namely, flowers, wine bottles, tomato cans, and pictures. The other night, when we showed slides of the Way of the Cross, we had quite a number of pagans in the audience. They had taken possession of the front seats while our Catholics were saying night prayers in the church. As the slides were shown, the lecturer was constantly interrogated by a young pagan gentleman

**Tung On Active**

By Fr. Rauschenbach

AFTER three and a half months of waiting, and talking, and dicker-  
ing, we are finally in possession of a good piece of land, removed from the city proper just a short distance, and nestled in between the opening of two mountains. The mandarin seems favorable enough and, in a week or so, we shall try our luck at getting our deed registered.

In the meantime, we are taking possession. I have five of the Christians living on the property, grading it and deepening the drains. A well is being dug where we intend to build the house, and I shall soon place the contract for

the enclosing wall. Because of our proximity to the mountains, just off the property line, we can build a stone wall for but sixty cents more every ten feet than it would cost to build one of mud-brick. The only question worrying us now is where to get the "sine qua non". We expect to start the house as soon as the rainy season is over, so when you come again we hope to have something of a real mission on a permanent basis in Tung On.

You asked in your last letter about some of my needs. I am almost ashamed to put them on paper, as they will look like the Litany of the Saints. St. Francis de Sales had for his motto, "Ask for nothing; refuse nothing". I have often wondered how long he could have lived up to such a resolution had he been a missioner in China. However, not being a St. Francis, I am forced to let my needs be known; then I will leave the rest to the Lord to decide in His Own way.

Our greatest need right now, besides the thousands dollars we still owe on the land, is a house that will cost something like four thousand dollars. At present we are holding forth in a tiny, mud-brick, Chinese shack with mud floors and four tiny rooms, all on the ground floor. It is necessary at this season to wear rubbers constantly in the house, as mud floors are not much protection from dampness.

We hope to open an orphanage here. There is none in the town, and we have

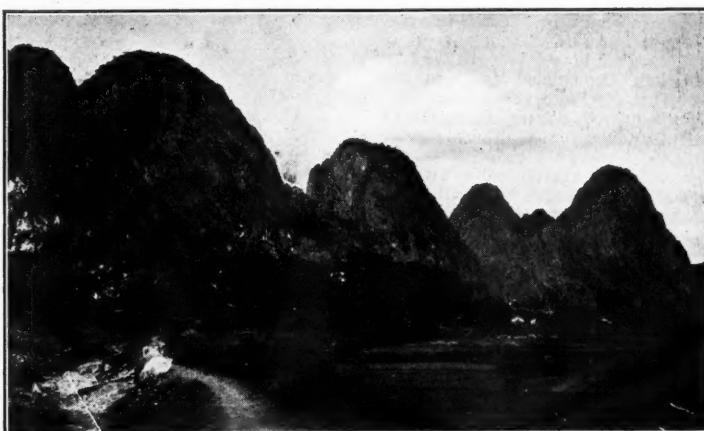
**THE FIELD AFAR**—rich in material for High Schools, Colleges and Seminaries.

learned that more than two hundred babies are disposed of each year, most of them by drowning. We have already received several requests from some of the principal men of the town to supply this need, but we had to give them the usual answer—by and by, maybe.

The people are very favorable to the Church, and, through the dispensing of a few first aid remedies, we are gradually becoming more talked of about town.

As to our immediate needs, the first and most pressing is for the altar; the next are for the people and consist chiefly in the most commonly used medicines, a goodly supply of gauze and bandage, and any surgical instruments that can be spared; lastly, for ourselves, food for the mind—books and then more books, especially spiritual books, biographies and history. For a man living alone, especially in China, these are almost an absolute necessity.

I will keep you informed as to our progress with this new little mission. We are surely starting from the ground up; only a few days ago we did not even have the ground. I should appreciate it very much if we could get a little spiritual support in the way of some pledged prayers or sacrifices for the success of Maryknoll in Tung-On.



(Photo by Fr. Rauschenbach)

THE MARBLE MOUNTAINS OF TUNG ON  
The new mission property is behind the row of trees in the foreground

**READ MARYKNOLL BOOKS**

# THE FIELD AFAR

JULY-AUGUST, 1928

## YEUNGKONG IN MIDSUMMER

**F**R. DIETZ was temporarily at Yeungkong last year. He is now in charge of the Language School at Kongmoon and acts also as Pro-vicar. Recounting some experiences at Yeungkong, he wrote:

I left the mission at five o'clock one morning in July to go on a sick call, with old Francis, the Troubadour, as guide. We traveled twelve miles by chair, several miles by sailboat, and the rest of the way, about twenty miles, by foot. At a market along the way a shopkeeper, a perfect stranger, supplied us with rice gruel after we had hunted in vain for a place to buy some. Long before we reached our destination I was quite exhausted, but I felt ashamed of myself when I thought of Francis who had walked the entire forty miles the day before and was repeating the journey today. He, too, was exhausted and lagged behind; the heat was terrific that day, but he remained cheerful throughout. I found out afterwards that he undertook this trip as a pure favor, receiving only twenty cents to buy a little food and tea along the road.

Toward the end of the trip we had to climb a mountain. As we reached the summit a faint glow in the west was all that remained of the day, but fortunately there was full moon, so we were able to pick our way down the rocks on the other side.

It was nine o'clock by the time we reached the sick man's house. He was conscious and made his confession. Afterwards, at the mission chapel, a white-bearded old Christian was so touched by my condition that he brought a bowl of black medicine. He had me drink some and then proceeded to apply some of it to my aching feet. It made me think of Sloan's—internal or external, man or beast.

The next morning I brought the sick man Holy Communion and anointed him. That day there were about twenty confessions. The following day I brought Communion to an old lady too feeble to come to the chapel.

I remained at Sheungyeung two entire days and managed to pick up two more candidates for the seminary, in addition to the one who has already been accepted. That alone was a hundredfold reward for the fatigues of the journey.

I returned to Yeungkong by way of Chiklung, making the latter stage of the trip alone, but not lonely.

## ST. ANTHONY BURSE

We wish to start a Catechist Burse (\$4,000) in honor of St. Anthony. Fifty dollars will make the beginning.

## WHAT DO YOU DO TO COOL OFF?

When it's almost too hot to move, why not find a shady seat and settle yourself to travel in comfort via the Maryknoll Book Route? You may visit the jungles of Borneo with Fr. Felix Westerwoudt; the mountain caves of Tongking with Bl. Theophane Venard; the inland and seaside villages of South China with the Maryknoll missionaries, or other parts of the Celestial Kingdom with devoted priests of many societies. If cooler climes are your preference, Fr. Just de Bretenieres will help you to slip into the Hermit Kingdom, or Fr. Judge will introduce you to the mining camps of Alaska. These guides will lead you to interesting places and exciting adventures, but they will keep for themselves all the discomforts of the journeys. And at parting, they will leave with you a store of memories that you will treasure.

When it became evident that Yeungkong was about to pass through a typhoon, I must confess that, like a child, I rather looked forward to the experience; but at eight o'clock that night novelty gave way to terror and I was praying as hard as I could, especially for those who were at sea. The barometer needle was actually bobbing up and down in accompaniment to the frightful gusts of fury that shook the house, blew in window frames here and there, made tile and bricks fly, and landed a sheet-iron roof in a vacant lot nearby.

Next morning what a sight! Everyone had suffered. We learned later that near here about eighty people had taken refuge in a temple which thereupon collapsed. Nearly all of them were killed. The toll of life, especially at sea, must have been very great. I am no longer curious! God deliver

us all from another such experience.

Shortly after the climax of the storm I worked my way to the chapel to see if all was right in the sanctuary. As I opened the side door, I became aware, in the dim light of the sanctuary lamp, of two small figures in dishabille crouching by the prie-dieu. They were little Ah-Three and Ah-Forest praying with terror in their eyes. They had literally been washed out of their room and had made their way to the chapel.

I visited the dormitories of the other boys, found the windows smashed and everything wet, but could discover no signs of life. I finally came upon all of them huddled in a small room near the entrance prepared for the worst, which I cheerfully announced to them was over. They had a good fright, as we all did. Our damage is estimated at \$300 gold.



AT THE CLOSE OF THE PRIESTS' RETREAT IN KONGMOON

Bishop Walsh is in the center. At his right is the retreat master, and at his left, Fr. Dietz, pro-vicar. Many of our readers will recognize friends in the group

**SUPPORT A CATECHIST**

**"MORE WORKERS" THE CRY**

**W**HILE Protestants are talking of reducing the number of their missionaries, the cry of Catholics in China is "more workers".

Fr. Meyer, Superior of the Maryknoll Mission of Wuchow, Kwangsi, South China, in placing his appeal for men at the Home Knoll, writes:

In spite of the troublous times, I can honestly say that prospects for conversions have never looked brighter since I arrived in China in 1918. The world has heard much about attacks here on religion, but it is not so well aware that there has been also a very strong propaganda against idolatry and paganism. Using many of the arguments developed by the Church, the Nationalists, because of their control of the schools and other unhampered means of propaganda, have been able to make their crusade against paganism much more widely effective than could the comparatively small number of missionaries, scattered here and there, and handicapped by lack of funds and of the ear of the people.

Yet the large number of those who are thus being made to lose faith in their idols and superstitious practices are not willing to give up all religion. Hence, for us, the importance of establishing as many centers as possible with priests, or, where that cannot be done, with catechists, so as to make contact with these good people.

When peaceful conditions and prosperity obtain in a country, people are more likely to be content with whatever religion, or lack of it, they have; whereas, times of stress and change, such as we are now experiencing, tend to jolt them out of their self-complacency and make them more open to the reception of the Faith.

**THE HARVEST IS WHITE**

The following paragraph is from one of Fr. Meyer's letters:

**"Due to the efforts of three catechists, we have nearly one thousand catechumens in Pingnam and Jungyuen. I am anxious to hire more catechists to open up the other seven districts of the Wuchow Mission. 'The harvest is indeed great, but the laborers are few.'"**

Prior to the efforts made by these zealous Chinese catechists, under Father Meyer's direction, there were only two hundred and seventy Catholics in the entire Wuchow field, with its two million inhabitants. The catechumens, won over

by the three catechists in a year's time, are a proof of what these indispensable helpers of the missionary are able to accomplish. Fifteen dollars will support a native catechist in the Wuchow Mission for one month. One hundred and eighty dollars will keep him at his labor for souls during an entire year.

**SOME MEDICAL NOTES**

**B**RO. JOHN, our Western medical man, whose reputation among the bandits of South China is an established fact, and who has served faithfully as a peripatetic missionary, writes from the dispensary at Hoingnan:

In four months I baptized one hundred and sixty-three infants, all dying. You will be interested to know that the Chinese patients here make an offering for the dispensary. As a rule, of course, it is not much—a few coppers—but it shows their gratitude.

Many come great distances. If they are very ill, they get a bed in one of the market places and remain until they are well. Some walk for hours to reach the dispensary, but cannot remain, because there is only one blanket in the family and it cannot be spared.

I have had several serious cases, but most of them pulled through. One young fellow was all dressed for the coffin—his little bundle of clothes tied up—but he is well now.

A number of the Chinese who have been in foreign countries have some kind of lung trouble. In connection with these returned natives, I have noticed that, although quite a number have been in Canada where there are so many Catholic churches, they have never recognized one as such. They speak of the Y. M. C. A., but they have no idea of the Catholic Church, either in Canada or in the United States.

The people here dread one disease—leprosy; yet they are obliged to mix with lepers, as those unfortunate, homeless and starving, are all over China. Many women here commit suicide when, if they get a rash, someone tells them they have leprosy.

One evil I have noticed particularly is the free use of carbolic acid. It is kept in all the shops and used for everything. Only recently, a child, whose eyes were practically burnt out from its use, was brought to the dispensary.

I have amusing cases, too. A patient came in yesterday complaining of a pain in her knee. It has bothered her for fifteen years. When asked to tell me the history of the case, she said that when her husband was dying, fif-

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teen years ago, she put her knee on his neck to show her affection for him. All his sickness went into her knee. Later, when her mother was dying, she lifted her out of bed and got all that sickness in her arms. She is well now, but every night at ten o'clock those pains come back. I have several such cases to digest each day.

**BEURON ART**

**L**OVERS of religious art may now obtain in America the beautiful art objects created by the Benedictine monks of the Archabbey of Beuron.

The famous Beuron Madonna, a statue of unique appeal; reliefs, carvings, plaques, statuary, holy water fonts, pendants; a large variety of objects in ivory, bronze, alabaster, composition, wood, silver and gold are offered for sale.

Orders may be placed for selections to be sent on approval with the understanding that anything not entirely satisfactory may be exchanged or returned. Photos of chalices, ciboria, ostensoria, and vestments will be furnished on request. For further information, write to Rev. Suitbert Kraemer, O.S.B., St. Anslem's Priory, 673 Tinton Avenue, New York City.

**PRAY FOR MISSIONERS**

# THE FIELD AFAR

JULY-AUGUST, 1928

## Circle Interest

[A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles formed in a parish are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.]

### Address

*Circle Director, Maryknoll, N. Y.*

JUNE 10th was Circle Day at Maryknoll. Representatives from Circles in several States joined in a pleasant visit to the center of their common interest. After luncheon, reports were read, ideas discussed, and plans for the future suggested. Our guests were shown through the various buildings and made to feel acquainted with the work in which they are so loyally and generously coöperating. After Benediction, the groups left more enthusiastic than ever, if this is possible, for the great Cause.

We have caught Cuba in our circle of Circles! From Havana comes word of the formation of a little group to help Maryknoll missionaries. When this latest member of the family selects its name, we shall introduce it more formally.

Here and there on the Circle Director's desk are notes from some of our missionaries, who turn to this corner of the Home Knoll when supplies are low. Among the requests are some for household linens; household supplies, soap, etc.; dishes and kitchen utensils; tooth paste; altar linens; stationery and office supplies.

In a few short weeks, the newest missionaries will be on the high seas, en route to their field afar. Is your Circle planning to help fill their trunks? The Circle Director can give you many helpful suggestions.



SOME CIRCLE SUBJECTS

### LEFT-OVERS WELCOME

THE Maryknoll nurses in St. Paul's Hospital rarely ask for more than prayers, but lately a request came from them for books to round out a rather slim library. They would welcome especially a set of the Catholic Encyclopedia, second-hand very acceptable.

The call for books—spiritual, historical, reference and biographical—comes steadily from our outposts.

Next winter will be as cold as usual in Manchuria and Korea. We hope to send out a box of heavy clothing. Here is a good chance to get rid of that old fur coat and hat you used in the sleighing days.

Also, did we tell you that no fewer than twenty-two applications have come for discarded cassocks to be used by students or brothers on days when spotless garments are not *de rigueur*, as our engineer expresses it?

This leads to a suggestion that bobs up occasionally. If priests, living within a reasonable distance, can accumulate books, used cassocks and cloaks, and shelved altar furnishings, we shall arrange to have these called for. It would be a good use to which we might put one of our ancient cars.

**THE FIELD AFAR—The Seventh and Eighth Graders' Delight**

### FROM A CRUSADER

CRUSADERS at the Presentation Academy in Louisville, Kentucky, have been active in the mission cause. Frances Laufer, a member of the Senior Class, has forwarded five dollars for the ransom of a Chinese waif and sends the following appeal to fellow Crusaders throughout the United States:

Is it not a terrible thought that nearly two-thirds of all living children are pagans? Crusaders, it is for you and for me to make every effort to help bring these little ones into the Church.

Chinese pagans do not place on human life the value that Christians do, and in extreme poverty some among them abandon their little ones. The common teaching of theologians is that children who die without baptism will enjoy a natural happiness in the next world; but how inferior to the happiness of possessing God for all eternity!

God wishes all to be saved. Chinese pagans belong to Our Lord. He purchased them with His Precious Blood, and they are under His dominion. But how can they be saved? Our priests and Sisters are doing all in their power to bring the light of Faith to these people, but they must have our help; not financial aid only, but our prayers and our mortifications as well.

Important as is the saving of a soul, yet for a small sum a pagan infant may be bought, its life preserved, and the child baptized.

A baby is such a tiny creature that to some it does not amount to much, yet Our Lord died even for the tiniest child. Crusaders, we must not close our ears to this cry of infants.

Our Holy Father, Pope Pius XI, has said that our efforts to spread the Kingdom of Christ will make us appreciate more the gift of Faith.

Dear Crusaders, I am sure many of us will make an earnest effort to ransom a pagan baby.

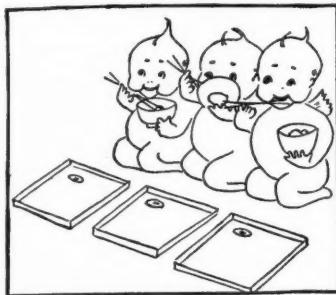
### STUDENT SPONSORS

Maryknoll is expecting a number of new students next year and would welcome your co-operation in the training of these young apostles.

Two hundred and fifty dollars in these days will hardly cover the full expense of a Maryknoll student at the Seminary or the Preparatory College, but we are well satisfied to get it. The student selected will gladly remember the spiritual needs of his benefactors.

**WHATEVER YOU GIVE**

## TO OUR BOWL FILLERS



*Oh thank you!  
Thank you!  
Thank you!*

MONTH after month we wonder who, among our thousands of subscribers, will be mindful of the calls that must be expected and met in such a work as ours, and invariably come surprises: the gift from someone who, for the first time after a subscription covering years, has awokened to our need; or the gift from a stranger whose interest we can trace to no effort of ours and whose letter comes as a special providence. And there are friends whose eyes are often turned affectionately on Maryknoll and whose frequent sacrifices add to our credit and subtract from our cares. A blessing on all!

Since our last issue, we have recorded one gift of five thousand dollars, for general needs, that came through a priest. For mission needs, we have received three thousand dollars for a chapel in Korea, two thousand dollars through a bishop, one thousand for a chapel and five hundred dollars for Kongmoon, a stringless offering. Smaller gifts came to help us continue building, sustain students and strengthen the missions of Maryknoll.

Five wills matured recently, representing Massachusetts, Pennsylvania, New York and Ohio. Two of these were for Masses; the others, stringless. For all we thank God and our benefactors, living and dead.

The new names registered and set in our stencil cabinets since our last issue number 7,431.

These represent six countries and thirty-five States. New York led, followed notably by California, Rhode Island and Pennsylvania. Several subscribers have kindly brought us to the notice of friends.

Sometimes we are tempted not to make any direct appeal through the columns of THE FIELD AFAR for needs at home and abroad, but usually we do not yield to the temptation. "Why," you ask, "should you not make known to your thousands of readers the vital needs incidental to such a work as yours?"

Because the average reader takes for granted that such appeals must bring great results and concludes that his own small offering would hardly count. He fails to respond, and space in THE FIELD AFAR is valuable, you know.

We do not register the above as a complaint. Among our readers are many good friends who add their gift-mite when sending in their yearly subscription and welcome our message when our Uncle Sam rings their doorbell. We get along because God finds such friends for us. But it will be very heartening to our missionaries, not to mention those of us who tend the home fires, if you, Mr., Mrs. or Miss dear Reader, would realize that the occasional appeal is directed to your own good self.

## THE TEST OF LOVE

The following are extracts from the daily mail. Doubtless it is such gifts as these that bring to Maryknoll graces without which the present development would never have been realized.

A little offering in thanksgiving for favors received.—N. Y.

An extra dollar—a thanks offering to God for sparing my life.—Ohio.

I could not have sent my offering if I had not been given a dollar for Easter, as we are doing nothing in the mills. Everything is closed down.

## Your Prayers Please

AS we go to press, a cable from Hong Kong announces the death of Sister Mary Bernadette, our Chinese Sister of Maryknoll. We ask your prayers for the repose of her soul.

However, what was given to me, I gladly send to you.—Mass.

I am sending the small sum of \$3. March 31 is my last day's work for the railroad. I shall be seventy years old that day, and no one is allowed to work on the road after that age. After Easter, I am going to Seattle to a home for the poor.—Wash.

I am a very poor man with seven motherless children. I can hardly spare these few dollars, but I never miss what I give in the cause of religion. I only wish I could send more.—N. Y.

Enclosed is my offering "thirty pieces of silver". I saved it by not eating any dessert during Lent. It was a little sacrifice, as I am very fond of sweets, but it was not too much to do for the missions and for Our Lord Who has been so good to me.—N. Y.

I am sending my final payment of \$6 to complete my perpetual membership. It has been a sacrifice to keep up my contract, but God has helped me; and now as I face another operation without life insurance, I am so happy to have insured my soul for all the prayers, Masses and good works of your dear missionaries.—Mich.

I am enclosing a few cents and hope it will benefit you as much to receive as it does me to give. I am sixty-eight years old and work every day for my living, so I have not much money to spare; but I feel that the cause of the missions is so worthy I should help at least a little.—Wash.

We are sending you one hundred dollars to become perpetual members. We are trusting you will use it for those poor souls that are in the dark, for it was hard earned. We are old and alone, and we are looking to you to remember us in your prayers. If you could see how this money was earned, you would know what a sacrifice it is to spare it, but we know that God, Who sees all, will give us the blessing that it is intended to bring.—Mass.

MAY HE BLESS YOU FOR IT

## BUILDING OUR BURSES

A burse is a sum of money invested so as to draw a yearly interest which will be applied to the board, housing, and education of a student at the Maryknoll Seminary or at one of its Preparatory Colleges.

The usual amount subscribed is five thousand dollars (\$5,000) for a burse in this country; fifteen hundred dollars (\$1,500) for a native student burse in Eastern Asia.

FOR SEMINARY—\$5,000 EACH

St. Philomena Burse (Reserved)	\$4,600.00
College of St. Elizabeth Burse	4,335.00
Kate McLaughlin Memorial Burse	4,050.00
St. Michael Burse, No. 2	14,002.58
St. Francis of Assisi Burse, No. 1 (Reserved)	†4,000.00
College of Mt. St. Vincent's Burse	4,000.00
St. Anthony Burse	3,956.13
St. John's Seminary, Archdiocese of Boston Burse	3,940.51
Fr. Chaminade Memorial Burse	3,681.71
St. Anne Burse	3,534.83
Fr. Chapon Burse	3,351.34
St. Michael Parish, Lowell Burse	3,259.00
Michael J. Egan Memorial Burse	3,200.00
Dunwoody Seminary Burse	3,043.11
N. M. Burse	3,000.00
Bishop Molloy Burse	2,851.00
Bl. Louis de Marillac Burse	2,809.87
Holy Child Jesus Burse	2,591.85
Marywood College Burse	2,225.50
Our Lady of Mt. Carmel Burse	2,176.89
Archbishop Ireland Burse	2,101.00
Mother Seton Burse	1,993.73
Pius X Burse	1,843.30
Bernadette of Lourdes Burse	1,834.75
St. Dominic Burse	1,803.67
Our Lady of the Sacred Heart Burse	1,611.00
Fr. Nummey Burse of Holy Child Jesus Parish of Richmond Hill	1,402.55
Immaculate Conception, Patron of America Burse	1,337.73
St. Agnes Burse	1,288.18
St. Michael Burse	1,110.50
St. John Baptist Burse	1,054.11
St. Francis of Assisi, No. 2 Burse	1,051.00
Manchester Diocese Burse	1,000.00
Our Lady of Lourdes Burse	996.53
Susan Emery Memorial Burse	992.24
St. Boniface Burse	908.65
St. Francis Xavier Burse	779.28
St. Rita Burse	764.65
St. Laurence Burse	646.25
Children of Mary Burse	573.00
Holy Family Burse	535.25
The Holy Name Burse	461.15
St. Bridget Burse	456.00
St. Joan of Arc Burse	434.01
St. Jude Burse	354.25
C.C.W. Burse of the Five Wounds (Reserved)	300.00
St. John B. de la Salle Burse	269.00
St. Joseph Burse No. 2	264.00
All Saints Burse	198.28
Jesus Christ Crucified Burse	180.50
Newark Diocese Burse	157.00
SS. Peter and Paul Burse	150.00

FOR COLLEGES—\$5,000 EACH

Sacred Heart of Jesus Burse (Re- served)	\$4,350.00
St. Teresa of the Child Jesus Burse	3,000.00
Bl. Théophane Vénard Burse	1,612.80
"C" Burse II	1,550.00
Bl. Virgin Mary Sodality Burse	1,000.00
J.E.C. Burse (Reserved)	1,000.00
Rt. Rev. Michael J. Hoban Me- morial Burse	1,000.00
St. Aloysius Burse	647.50
St. Michael Burse	646.32
Archbishop Hanna Burse (Los Altos)	403.95
Mater Admirabilis Burse	400.00
St. Philomena Burse	205.00
Our Lady's Circle Burse (Los Altos)	145.00
St. Margaret Mary Burse	112.00
Immaculate Conception Burse	106.00

\*On hand, but not available, as at present  
interest goes to the donor.

## LIFELONG AND BEYOND

SOME of our readers have a special appreciation of the spiritual riches connected with a perpetual membership in our Society. When enrolling a relative, one of these friends wrote recently:

When Maryknoll was very young, I enrolled my mother, now deceased, and myself. This is the fifth one in my family to become a member. There are two more yet to be enrolled, and I trust I shall be able to place them among your perpetual members in the near future.

Last month registered the largest number of Perpetual Associates in the history of Maryknoll. This means for the Associates the assurance of a continued subscription to THE FIELD AFAR, and spiritual benefits in perpetuity. It means for Maryknoll the advantage of unnecessary trouble and expense in sending out renewal notices, and the satisfaction of feeling that we have a friend forever.

## NEW PERPETUAL MEMBERS

**Living:** Rev. Friends, 5; M. F. C.; D. S.; D. J. K.; J. C.; F. J. F.; C. F.; G. F.; F. F.; C. F.; M. F.; M. M. and relatives; M. and M.; McQ. and A. M. D.; K. G. and relatives; R. E. and T. W.; F. J. K.; M. K. and parents; P. A. O'T.; B. O'T.; F. F.; M. M. and relatives; M. M.; T. M.; T. I. M.; A. M.; A. W.; C. D. and relatives; A. M. P.; M. G. C.; M. F. C.; M. J. J. and relatives; V. W.; Mrs. E. L. D. and relatives; Mr. and Mrs. D. M.; B. M.; J. P. and M. L.; J. A. N.; C. A. K.; P. F. L.; A. F. G.; K. C. Q. and relatives; G. S. and relatives; Mr. and Mrs. J. L.; Mrs. C. A. S.; R. E. B. and family; W. E. N. and relatives; E. R. and family; G. A. H. and family; O. F. and family; M. M.; M. L. S. and family; M. M. and family; O'R. family; B. A. and H. S.; G. family; J. and J. B.; H. and A. P.; B. M.; M. G. S.; E. E. P.; R. E. B.; M. C.; W. C.; R. P. P.; F. S.; E. J. E.; A. E. W.; A. M. H.; R. J. F.; M. P.; P. F.; M. McG. and W. R. McG.; K. I. L.; J. D.; J. P.; K. L.; R. L. C. and family; F. S.; L. J. W.; J. C. K.; P. S. and relatives; A. J. D.; C. J. C.; M. C.; A. L. M.; A. E. T.; M. K. McD.; L. L. G.; B. G.; R. P. and O. P.; K. K.; Relatives of K. N.; M. R. L.; J. O'C. and family; F. S. M.; J. A. McD. and family; M. W. and A. W.; C. B.; A. L. H.; J. D.

**Deceased:** Rev. Friends, 2; Daniel J. Leahy; Vencil Petrelka; Catherine Cummings; John J. Pigott; Thomas Brady; Mary Brennan; John, Catherine and Ellen Dolan; Rose Noxon; Louis and Mary Boehm; Francis and Anna Fannon; George and Anna Ehret; Rose

D. Poirier; Richard T. Fowler; Mary Halloran; William F. Hausman; Nora M. Murphy; Denis Murphy; Bridget Delay; Lolita Armour; John J. Keane; Peter and Bridget Turbitt; Michael Kelley; Patrick Shanahan and relatives; James F. Morgan; Daniel Cronin; John and Winifred Colleran; John McDonough; Thomas O'Connell; John Morrin; Mary V. Murphy; Dennis W. Sheehan; W. E. Barney and relatives.

## IN MEMORIAM

THE late Monsignor McGivney, National Chaplain of the Knights of Columbus and brother of its founder, had a special interest in Maryknoll. Monsignor McGivney was a classmate of the Maryknoll Superior whom he visited last year on the occasion of their thirty-fifth anniversary of ordination. We ask prayers for the soul of this splendid priest.

A St. Louis Sister announces the death of Father Louis A. Wutz, a friend of THE FIELD AFAR, characterized as a "truly priestly priest, a friend of the poor and a helper to many".

We ask prayers for his soul.

Benedict and Barbara Dannemiller, a very worthy couple, arrived in Canton, Ohio, years ago. It was the terminus of a long journey from Alsace, and their combined wealth did not reach beyond the decimal point. Before Benedict died, he had accumulated a fortune for each of his eight children.

Last April, Rosa, the only one of the eight to remain single, died at the ripe age of eighty. On March 13th, Bishop Schrems had conferred on her, and on Mrs. Rose Klorer, the papal medal and ribbon *Pro Ecclesia et Pro Pontifice*.

Miss Dannemiller gave a block of productive stock that helped the Los Angeles Japanese mission materially. Her sister, Helen Heuhausel, left a generous gift for Maryknoll at her death. We ask prayers for their departed souls; also for:

Rt. Rev. Msgr. P. H. Durnin, Rt. Rev. Msgr. Peter Christ, Rev. D. P. Sullivan, Sr. M. Raphael Carney, Sr. M. Pelagia, Sr. M. Gabriel Dixon, Sr. M. Diamede Higgins, Sr. M. Dominic Raphy, Augustine Bourneur, Mrs. Daniel Collins, Neil Moynahan, Mrs. Thomas Cannon, Catherine V. Carey, Veronica M. Britt, Leo Carey, John Ruppert, Thomas J. Gaffigan, Mr. Conrad, Mr. and Mrs. Matthias Neatrou, R. N. MacKinnon, Ellen Bogue, P. V. McInerney, John W. Jordan, Patrick McGovern, Margaret Gannon, John B. Byrne, Mrs. Catherine Heaphy, Mary G. Donnelly, Mrs. Martha Bender, Margaret Lunney, Patrick Hanley, Agnes MacDonough, Mr. P. M. Minoque, Mrs. Catherine M. Stork, Mrs. L. Evald, Mr. Donlan, Mrs. Urso, Patrick Granahan, John O'Donnell, J. George Stadlar, Mrs. Walker, Dr. E. A. Meiss, Michael Fitzgerald, Mr. John Dooley, Mrs. Cumpess, Frank J. Schier.

USE THE FIELD AFAR IN THE SCHOOL ROOM

### STAMP COLLECTORS

Italy, Propagation of the Faith Issue, 1923, complete—4 stamps, unused	\$1.25
Design: Our Lord giving Mission to the Apostles and portraits of St. Francis Xavier, St. Francis of Assisi, St. Dominic, St. Teresa, Italy, Holy Year Set, 1925, complete—6 stamps, unused.....	1.25
St. Peter's, St. John Lateran, St. Mary Maggiore, St. Paul's Outside the Walls, The Opening and the Closing of the Holy Door, Italy, St. Francis of Assisi, complete—5 stamps, unused.....	1.10
Mexico, 1910—Design: Priests offering the Holy Sacrifice of the Mass on the Mount of the Crosses—stamp, used.....	.50
The Blessed Virgin Mary, Liechtenstein—3 stamps complete, unused .....	.10
France, 1927, American Legion Commemorative; Portraits of Washington and Lafayette—2 stamps complete, used.....	.15
Netherlands Olympic Games, complete—unused.....	.45
Panama, 1927—Lindbergh Goodwill Flight—2 stamps complete.....	.50
Porto Rico—25 different.....	.40

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# *With Americans in China*

## *—as told by some of them*

"It was a new venture in the rapidly expanding Maryknoll Mission—a peaceful penetration into fields where white man never yet had lived. But the moment was one of no exaltation for the missioner. A night on a draughty boat had robbed the sun's halo of its poetry, and with a grim smile the priest began to set up his simple altar. His 'boy' had followed from the boat with handbag and the day's provisions, and soon the tapers brightened another altar to the unknown God. The tinkling of the Sanctus reached the neighbors' ears and the Buddhist monk peeped in as the consecrated hands raised the Saving Host. The monk stood reverently until the end and then slipped quietly out, and when the priest had unvested the monk returned with tea and cakes."

*—A Maryknoll missioner at Chiklung*



A MARYKNOLL MISSIONER IN TRANSIT



THE HOD CARRIERS OF CHINA

"The day before Christmas the Christians came pouring in for the feast; they were all over the place. The contingent from Taipat, however, were conspicuous for their absence. The bandits have decided that the Taipat section is a good field for their operations, and when a man is liable to be shot and have his children kidnapped if he ventures beyond the city wall, we believe he may be excused from Mass even on Christmas.

"We had several hundred confessions, and on the feast itself there were fifteen adult baptisms,—not a great number, but a gift, just the same, for the Christ Child. The reports of the catechists were encouraging; every one showed substantial gains."

*—A Maryknoll missioner in Yeungkong*

"One of our catechists reports that in many instances people at the western end of our 'parish' are down to a diet of herbs and roots. If this poor fare is taken in quantities, it becomes poisonous. Some of the poor creatures who put their wan faces at our dining room window, startling us to depression in the midst of a meal, seem to confirm the catechist's report. We know for a fact that many do the heaviest labor—the same that is done by tractors and freight cars in America—on a few bowls of thin rice gruel.

"Brother John has to employ Chinese patience in his medical work with the Chinese. . . . Some say, 'Oh, the Brother has a heart! Yes, the Brother has a great heart!' And some others, before we can stop them, are down on their knees, hitting their heads on the floor in reverence for the good Brother."

*—A Maryknoll missioner in Tungchen*



ROSARY LOVERS IN OLD CATHAY

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